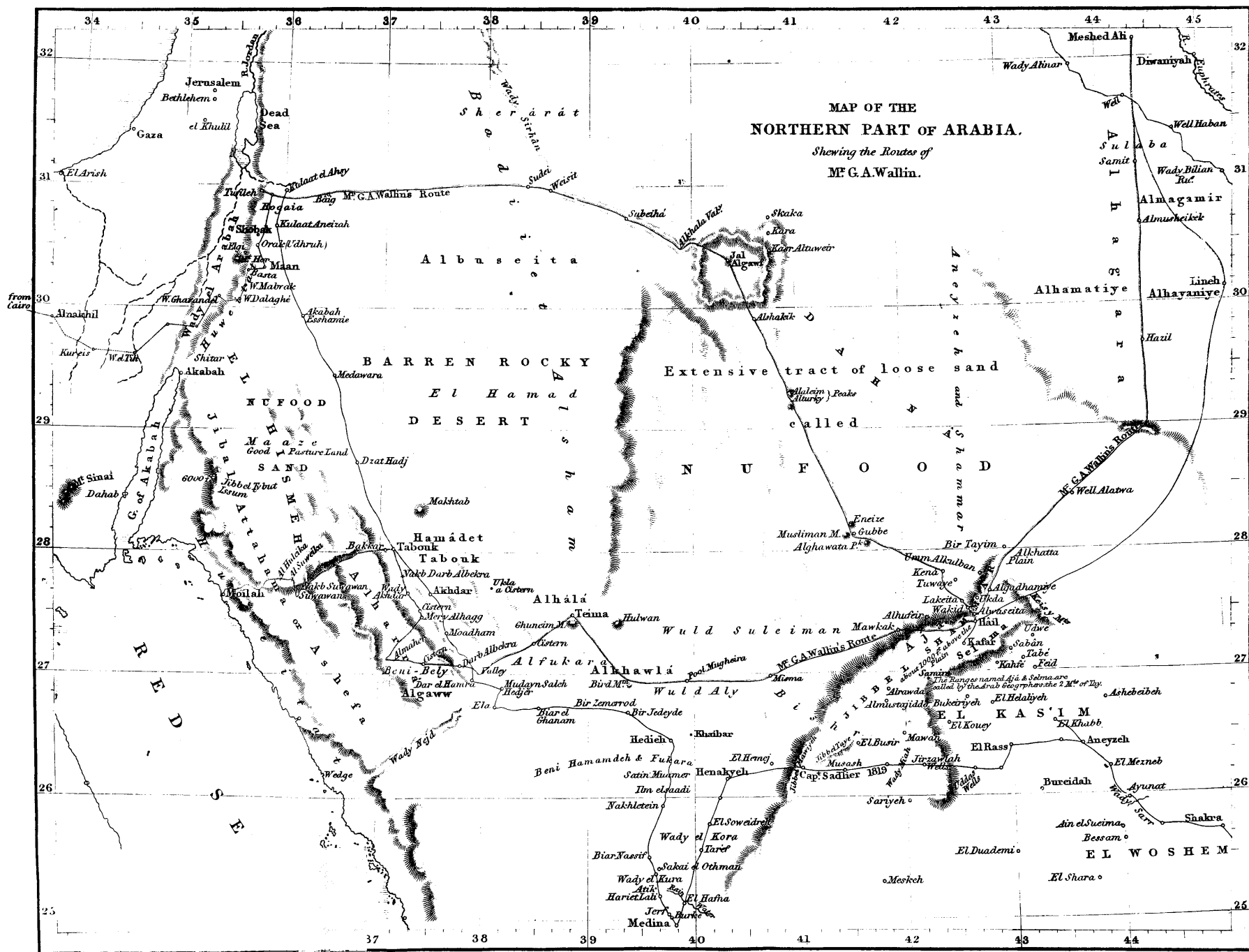


H. S. B. PHILBY

WALLIN.



IV.—*Narrative of a Journey from Cairo to Medina and Mecca, by Suez, Arabá, Tawilá, al-Jauf, Jubbé, Háil, and Nejd, in 1845.* By the late Dr. GEORGE AUGUSTUS WALLIN, Professor of Arabic at the University of Helsingfors in Finland.*

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Read April 26, 1852.

I HAD hired two Bedawies (Bedouins) of the Heiwy tribe to take me from the capital of Egypt to Al'akabá, from which place I intended to pursue my way across the Sherá chain to the town of Algawf,† in the interior of the northern desert of Arabia.‡ We started from Alkâhirá (Cairo) on the 12th of April, 1845, and following the high road of the Indian transit to Suweis (Suez), we arrived in two days at 'Agrood, the first station for the Egyptian pilgrims on their way to Mekká. The desert tract, through which this route leads, is too well known to need any mention here; I have crossed it five times in different seasons, but I never saw any nomads encamped there, nor any Bedawy tents pitched on its vast plains, nor, in fact, so much pasture on its sandy soil as would suffice for the subsistence of the smallest Arab tribe. But the communication with Suweis in late years having much increased, owing especially to the extended Indian transit, there is day and night a continual movement of karawâns and individuals going to and fro on this way, keeping the intercourse alive between Asia and Europe. The road has been cleared from stones and other impediments by the present Pâshâ of Egypt; a telegraphic line has been established between the two towns; European inns have arisen for the exclusive accommodation of European travellers, who now, in convenient carriages, make the journey of three days' camel-march in ten to twelve hours; and with awe and astonishment the poor Bedawies make mention of the rails, which, they are told, are going to be laid down by the restless and *envious* Frangis, in order to deprive them of the last scanty profit they still earn on this way by their camels. The castle of 'Agrood is larger and generally kept in better order than most of the others on the pilgrims' way, but the fresh water it contains, though abundant and, I believe, the only well in the whole district, is very brackish.

On the 15th we continued our way from the castle. Leaving the pilgrims' path to our left, we traversed the desert, which surrounds Suweis on the land side, first in the direction of E. by S.

* In order to make this paper correspond in style and arrangement with a former one, already published in the twentieth volume of this Journal, it has been printed, as nearly as possible, in the author's own words.—Ed.

† The *j* is sounded like *g* in Egypt and Arabia. Jauf = Gawf.—R.

‡ See Itinerary at end of the paper, p. 207.—Ed.

during 2 hours, and then S.S.E. during $7\frac{1}{4}$ hours, until we reached the spring of Mab'ook, situated on a plain, upon whose scanty herbs and bushes a Bedawy woman grazed her sheep. The water of the spring is tepid, but, cooled in the skins so generally in use amongst the Arabs, it is sweet and excellent; and as it is the only spring of really good water in the environs of Suweis, the wealthier inhabitants take their supplies here, notwithstanding the great distance by which it is separated from the town. The common people of Suweis are generally supplied with water from a pond, called Gharkadé, situated at the foot of the mountains of the Sinâ peninsula, from whence it is first brought by Bedawies on camel-back in skins to the shore of the Red Sea, and then forwarded to the town in small boats. There is still another well, about one hour W. of Suweis, on the way to 'Agrood, but its water is so bad and brackish as to be scarcely drinkable. There are some remains of a decayed wall to be seen at Mab'ook, and in general small flocks of sheep pasturing around the spring. From hence we took the direction of N.E. towards the mountain of Alrâhá, and entered after a march of $2\frac{1}{4}$ hours a valley, called Ferâshât al shîh,* where the two species of the wormwood herb, Shîh and 'Ubeitherân', grew in rich abundance. The valley extends between Alrâhá on the right and the lower mountain of Humeirá on the left hand.

On the 16th we reached the end of the valley after a march of $1\frac{1}{4}$ hour. Here commenced a narrow defile, called Bal'im Almaghârbé, which took $\frac{1}{4}$ of an hour to pass. After a march of $4\frac{1}{4}$ hours more over open desert plains, we issued again upon the Egyptian pilgrim-way. The road we had followed from the castle of 'Agrood is the way which the Maghrabiés, the pilgrims from northern Africa, generally take to Mekká, and which, after them, is called Darb Almaghârbé. We made a march of $3\frac{1}{4}$ hours more in a valley called Hashm Alfarwá, which may be regarded as a continuation of the valley through which our way had led from Mab'ook. It opens here in a vast plain, called Wâdî Alburook, surrounded on all sides by mountain ranges. We passed at the foot of a mountain, which, from a natural cistern in its rocks, where, during the rainy season, a scanty water sometimes is found, has received the name of Semîlet Alderâwish. Our course on the plain was E.S.E. b. S. during 3 hours towards a solitary mountain called Gebel Hasan.

On the 17th we took the direction of S.E. from the mountain, and arrived, after a march of $9\frac{1}{2}$ hours over the same plain, to the second station on the Egyptian pilgrim-way, the castle of Al-nakhil, situated nearly in the centre of the extensive plain on a

* Wormwood carpets.—R.

low hill, at the foot of which there stood now only one small house, erected by a man of the garrison.* The castle contains only one well, whose brackish water is raised by the hydraulic machine generally used in Egypt, and known by the name of Sâkiîé, and is then led into two larger basins and a smaller one on the outside of the walls. Thus we had taken 33 hours from 'Agrood to Alnakhil; a journey which the pilgrim-karawân generally makes in 30; but the latter does not pass by Mab'ook.

The Bedawies, who generally arrive at Wâdî Alburook, are tribes of Teiâhâ, Terâbîn, Huweitât, and 'Alâwîn; but as this year for want of rain the pasture was scanty and withered, the land was abandoned. The Teiâhâ are the largest tribe in this neighbourhood, and occupy all the land between Alnakhil, Ghazzé, and Wâdî Al'araba. They pretend to derive their origin from, the renowned tribe of Benoo Hilâl, who, when emigrating from Negd to Egypt and northern Africa, they tell us, fell short of water in this desert. In this dilemma, three young men, with as many girls, separated themselves from the karawân, with empty skins carried by three donkeys, in order to seek for water in Wâdî Sadr, a valley which, under different names, has been stated to me to descend from 'Arîsh, along the mountain range on the western coast of the Sînâ peninsula. They missed their way (tâh) in the desert, and not being able to rejoin the karawân, they saw themselves obliged to remain in the land and take up their abodes with its inhabitants. But who those aboriginal inhabitants were the present Teiâhâ cannot tell us. The three young couples, called Wird Benî Hilâl, lived and multiplied in the land, and the Teiâhâ regard them as the ancestors of their tribe and the authors of their name, which signifies "one who loses his way." The principal clans of the tribe are Ibn Alrashîd, to whom the Sheikh family belongs, and Hukook, who generally cultivate corn-fields in the neighbourhood of Alghazzé and Nassâr, and who keep nearer to the castle of Alnakhil. To this tribe belongs the right of conveying the pilgrim-karawân and travellers as far as Al'akabá on one side, and to Ghazzé on the other, or some other Syrian place, generally Aldhâhirigé, where their relations with the neighbouring tribes allow them to enter. In consequence of this we generally find, during the winter and especially about Easter time, when the European tourists and the yearly karawân of Christian pilgrims of Kopts set off from Egypt to Jerusalem, the Teiâhâ Bedawies encamped in the neighbourhood of Alnakhil, or sometimes even received and lodged in the castle itself, in order to await the chance of meeting travellers. They are, next to Huweitât, the largest and mightiest Bedawy tribe in these lands, and

* When here again in 1847 I found to my surprise, that in two years a hamlet of twelve houses had sprung up around the castle.

unquestionably of a nobler and purer race, still clinging to the laws and customs of nomadic life more strictly than any of their neighbours.

The Terâbîn are very much dispersed amongst other tribes, nomadizing on the boundaries of Egypt, and commence by degrees to disappear from the desert and mingle with the peasants of Egyptian and Syrian villages. They are found in the environs of 'Arîsh, on the W. coast of the Red Sea and in the mountains on its eastern shore; but everywhere they are despised by their neighbours as a low and miserable tribe, of the same origin as the Heteim. Neither of this tribe nor of the Teiâhâ have I found any mention made by the Arabic authors.

The Huweîtât live chiefly in Wâdî Tîh and the land of 'Egmé, and in the neighbourhood of Al'akabâ. They are, no doubt, the Bedawies, whom Alkalkashendy mentions in his genealogical work on the Arab tribes under the name of Benoo Hay. Alhamdâny, quoted in that work, states this tribe to be descendants of the formerly so renowned Syrian tribe of Faal, without enumerating the intermediate degrees of their lineage or giving any other notice of them. The author of Alkâmoos likewise mentions Bedawies of this name, without any further information. The 'Alâwîn generally keep to Wâdî Al'arabâ, where they live intermingled with their kindred tribe of Huweîtât.

During my stay in the castle of Alnakhil there arrived a Heiwy sheikh of the Ghureikân clan, in company with a civil officer of the Egyptian Pâshâ, who, after a short circuit amongst the Bedawies of these lands, was now about to return to the capital. As this sheikh was going to return to his family in Wâdî Tîh with two unloaded camels, my guides made an agreement with him to take me to Al'akabâ, which was only one day distant from his home. The Egyptian officer hired my Bedawies to take him to Alkâhirâ; and all parties being agreed about the exchange, I started with my new guide on the 18th from the castle of Alnakhil, and made a march of 4 hours in a S.S.E. direction on the plain of Wâdî Alburook.

On the 19th our course was more S.E. on the same open land, though the ground by degrees commences to undulate in hillocks of sand, and the plain to be intersected by low mountain ranges of lime and sandstone. A few hours from the castle the district assumes the name of Kureïs, and there are by the side of the pilgrim-way some old wells, surrounded by remains of decayed walls, which the people told us point out the place where the old castle of Alnakhil had originally been erected. After a march of 9 hours through this undulating land, we changed our course to a more easterly direction and entered into the higher and more regular mountains of Kureïs. Following the course of deep

valleys in various directions, we descended lower and lower from one floor of the calcareous mountains to another during 2½ hours.

On the 20th we arrived, after a march of 1½ hour, at the wells of Kureis, situated on a white chalky ground in a deep valley, which extends from N.W. to S.E. They are about six in number, but the water, though abundant, is very brackish in all of them. After a march of 8 hours from these wells over an undulating mountainous country, we reached Wádî T'ih. Here our way lay for two hours in various directions; sometimes we followed the course of narrow deep dales, sometimes rugged paths on the mountain-tops, until we found the encampment of the clan of which my guide was the sheikh. Though nomadizing now in their own country with all their camels and their herds, they lived in the open air without any tents, as is the custom with these nomads during the spring. As the tents would be a great encumbrance on their incessant and almost daily removals from place to place during this season, they either suspend them in acacia trees, as the Tuwarâ Bedawies in the interior of the Sînâ peninsula do, where they remain untouched until the owner comes to fetch them away, or they keep them, every tribe in its respective village, as do the Heiwy nomads in Al'akabá, where a warehouse or a shop in the castle is generally allowed to every more important sheikh of the neighbouring tribes. This I never have found to be the case with the tribes in the interior of Arabia, who never live in the open air, and never leave their tents in the custody of villagers. Here they do pretty well without them, as they find for themselves and their naked children, a sufficient shelter against the heat of the sun and casual rains in the numerous grottos and vaults, formed in the limestone rocks of the high mountains, which on all sides surround their deep valley.

During a delay of some days which I made, I consulted my host about the best and surest way to take to Algawf. Dissuading me from going to Al'akabá, he suggested another shorter way, leading over the 'Arabá valley across the Sherâ chain to Ma'an, and he promised to bring me himself to an acquaintance of his own, a chief sheikh of the 'Umrân tribe, encamped then on the eastern slopes of the last-mentioned mountains. Though wholly unacquainted with the roads of the district through which I had to pass, and totally ignorant of the relations prevailing between the different tribes I might meet on my way, and, moreover, suspecting that nothing but hope of profit dictated the advice my host gave me, I could not but regard it as an advantage to avoid as much as possible every communication with people settled in towns and villages, as I had already been taught the maxim of the Bedawies, "always to keep with them," and, therefore, I readily accepted his proposal.

On the 23rd we left the Bedawies, and having followed a side valley of Wâdî Tîh for $1\frac{1}{2}$ hour, we issued upon an open desert plain, which we crossed in a N.E. direction in $1\frac{1}{2}$ hours. Here we were hospitably received to a scanty meal of Indian corn,* boiled to a mess between gruel and pudding, by a family of my guide's tribe, who, like their relations in the valley, lived in the open air among the small desert bushes.

On the 24th we continued our way, which for the whole day lay over vast sterile plains, separated one from another by intervening solitary mountains. The first of these plains my guide called Wâdî Hamâde, adding that sometimes very strange sounds, like those of kettledrums, are heard to rise from the earth, without any one being able to account for this extraordinary phenomenon. Having crossed in $8\frac{3}{4}$ hours three of such plains, forming as many gulfs of the desert sea, we made a halt for the night at the entrance to a valley of the mountains which border Wâdî Al'arabâ on the western side.

On the 25th we followed the course of narrow winding dales, running in an easterly direction down to Wâdî Al'arabâ. They produce in great abundance unusually high and broad-stemmed acacia-trees, on whose thorns and leaves the camels pasture with avidity. The mountains, through which these dales run, are in general very low, and their descent towards Wâdî Al'arabâ gentle and inconsiderable. After a march of $6\frac{1}{4}$ hours through such dales, we entered the great Wâdî Al'arabâ at a point, according to my guide, one day distant from Al'akabâ, and two from Wâdî Moosâ. We made a march of 2 hours more in the loose sand of the valley before we halted for the night.

On the 26th we passed by a spring of tepid and brackish water, round which some families of 'Umrân Bedawies were encamped. Our march was slow and fatiguing, owing, not only to the loose and deep sand, by which the ground is covered, but also to the slight ascent we had to make towards the eastern parts of the valley, which on its whole extent gradually slopes from E. to W. The western parts of Wâdî Al'arabâ consist in general of a plain and level sandy soil, producing a comparatively richer vegetation of herbs and bushes; but on the eastern side, at the foot of the Sherâ chain, the valley consists of an undulating and hilly ground, covered with gravel and stones, and larger or smaller blocks of granite, rolled, as it were, from the overhanging mountains. The growth of herbs is here poorer; but here and there is seen a solitary acacia-shrub. We crossed the valley in an oblique direction of E.N.E. and arrived, after a march of 8 hours from the place where we had passed the night, at the mouth of a narrow dale,

* Dhurrâ, i. e. *Sorghum vulgare*.—R.

called Wâdî Gharandel, which runs down from the Sherâ chain. At the very entrance of this dale there is a spring of sweet and pure water. A small streamlet, descending from the spring, but soon vanishing in the sand, has produced along its course some verdure and a few dwarf-palms.

On the 27th we followed the serpentine course of this valley, winding in all directions between perpendicular mountain walls of about 1000 feet in height, which, variegated by divers colours, presented in many places, as it were, the aspect of marbled paper. After a march of 3½ hours we had reached the end of the narrow valley, whose breadth, in some places, does not exceed 15 yards; and as it has no issue, we commenced ascending a steep mountain defile called Nakb 'Agâné. We followed difficult and steep paths, leading sometimes over brinks of precipices, sometimes over opener and more extensive plateaus, during 4½ hours.

On the 28th we continued our ascent for two hours more, after which we gained the crest of the mountain, forming a plateau called Wâdî Dalâghé. A march of two hours on this plateau in an E.N.E. direction brought us to a spring of the same name, around which Bedawy fellâhs cultivated wheat and maize. After 1 hour more, we arrived at the encampment of the 'Umrân Bedawies, to whose sheikh my Heiwy guide had promised to bring me.

On the 30th I left the tribe with my new guide, the sheikh Humeïd bnu Salmân Al'umrany. We followed for about one hour still a N.E. direction on the plateau of Wâdî Dalâghé, when, turning to E., we entered another valley, called Wâdî Mabrak, which also was cultivated by fellâhs. In 1½ hour we reached the end of the valley at the spring of Bastá, whose abundantly flowing water is of the most excellent quality. Near to the spring there stand some insignificant remains of decayed clay-walls, denoting perhaps the place of some frontier-fortlet, from which in olden times, when the whole of this chain was probably inhabited by peaceful peasants, a look-out was kept over the adjacent desert and its turbulent nomads. Leaving the spring behind us, we immediately issued on the vast plain of the Syrian desert, into which the chain merges with a slow and insensible descent, and taking a full easterly direction we reached in 5 hours the town of Ma'ân.

This is the name invariably given this place by all Arabs of the present age, instead of the Ma'ân of the old Arabian geographers. Ibn Haukal, quoted in the Geographical Compendium of Muhammad bnu 'Aly Alspâhy, says that Mu'ân is a small fortified place in the land of Sherâ, at one day's distance from Shawbak, formerly inhabited by Benoo Umayyâ, but at his time already deserted and ruined. The present Ma'ân is one of the largest places on the Syrian pilgrims' way, containing about 200

families of 7 different clans or *fenâd*, mixed up with emigrants from other villages in Syria. They are in general a healthy and strong-built people, of the most prominent Syrian type, able to raise a force of 150 or, as others told me, of 300 well-armed young and gallant men. Trusting in this force, the inhabitants in our times have begun to make head against the claims of the nomads, either refusing altogether or abating the so-called brother tax, which a great many sheikhs of the neighbouring tribes of Sherârât, Huweitât, and 'Enezé exact of them. This tax, levied by all genuine Bedawy tribes, almost without exception, not only on every village in the desert, but also on others wayfaring and trading among them, and also on weaker and poorer tribes of a low and mixed bastard origin, is probably founded on the claims which the Bedawies think themselves entitled to lay on the desert as their proper inherited land. Every district of this common land has in course of time passed in the more or less exclusive possession of one certain tribe, within the limits of whose dominion no other tribe, without special permission, is allowed to enter, no village tolerated to exist, and no stranger to pass without protection, bought by tributes from the masters of the soil. This protection, however, is in general very easily granted. A small present expended upon any member of a tribe, be it only a woman or a child, or "salt and bread" shared with them, makes a stranger, wayfaring in the desert, the brother not only of the individual, but of the whole tribe. The conditions upon which this brother protection is granted to villages are defined by nothing but old custom. Generally the tribute consists in presents of clothing, given not only to the principal sheikh of the tribe, but also to almost every influential person of the different clans, or, in Negd especially, in dates and corn; but above all, the patrons require a liberal reception and a prodigal treatment, whenever they choose to visit the village, and a ready help in casual exigencies. The patrons, on their side, are bound to protect their clients against claims and quarrels with other tribes, and in case of disputes arising between them and Bedawies, to mediate between the contending parties.

This brotherhood exists also between the nomads themselves, though in a somewhat modified form. The relations which may possibly prevail between different tribes are threefold: they either are brothers, in virtue of which relation they are not only mutually allied, but also able to protect strangers and villagers, standing in brotherhood with them, against the exactions of others, though no tax is paid on either part, and they are both supposed equal in genuineness of origin; or they are friends, in which case they are reciprocally secured from molestations and assessments from others, but neither party has a right to protect others against the claims

of their friends ; or, if neither of these relations prevail between them, they are enemies, and their hand is against every man, and every man's hand against them. Now, all settled cultivators are regarded by the Bedawies as natural enemies, who are consequently not allowed to subsist in their land, unless under their protection, which protection they sell for as high prices as they are able to extort. But the more the settlement increases in power and wealth, the more they strive to repel or moderate the nomads' claims, as we see has been the case with the Egyptian villages, which before Muhammad 'Alý's time were more or less dependent upon the mercy of the neighbouring Bedawies, and in later years, though in a less degree, even at Ma'ân. This resistance, however, on the part of the villagers, and their standing their ground, seldom fails to be acknowledged by the Bedawies, to whom nothing is so contemptible as cowardice and dependence, and generally goes a great way in making the relations with them more intimate. This is in fact the case at Ma'ân, whose valiant and manly inhabitants the nomads esteem more than most other villagers. This greatly contributes to facilitate the intercourse between the two parties, and a livelier trade, than I witnessed in any other place on this route, is carried on by way of barter between Ma'ân and the surrounding desert. The articles most wanted by Bedawies are clothes, gunpowder, lead, weapons, spices, coffee, and sugar, which latter luxury has in our times become in great request even in the desert, and for these they give in exchange camels, sheep, wool, butter, and milk. During the journey I made from hence among the many and divers tribes along the eastern descents of the Sherâ chain, I found in almost every encampment several tradesmen of Ma'ân, who had come to the country, as is the custom here with the townspeople, partly in order to feed during the spring upon camels' milk in the tents of their hospitable nomad brethren, partly and principally in order to collect old debts. Were it not for the credit these tradesmen allow the Bedawies, they could procure themselves these necessities much easier and cheaper from the same markets whence the inhabitants of Ma'ân purchase their wants, as well as most of the commodities they use for their exchange trade. These markets are principally Hebron, Ghazzé, and Al'akabá. Sometimes they go as far as to Damascus to the N., and to Algawf to the E. Their way to Hebron and Ghazzé leads through Wâdî Moosà, generally called here Sîk, and to Al'akabá through the defile of Shetâr, opening in Wâdî Lithm, a valley which crosses the Sherâ mountains at a distance of about 8 hours N. of Al'akabá. The most important market, however, is the village itself during the two days, the Syrian pilgrims' karawân generally reposes here on its way to and from Mekká. During the whole

of the year the inhabitants lay up in store for these four days, called "Mawsen,"* all sorts of provisions and forage for the pilgrims and their camels, which they generally very profitably exchange for other wares. As the greater part of the pilgrims like to combine mercantile speculations with the meritorious discharge of the religious duty of pilgrimage, they take care to provide themselves with such commodities as will sell well along the way. On leaving Damascus they load their camels with materials of cloth and cotton, and other European manufactures, for which they find a good market throughout Arabia, and on returning from Mekká they carry with them, coffee and spices, cloaks from Baghdád, and Persian caps or Indian swords and daggers, all of which commodities are comparatively rare, and are in great request in the western parts of the Peninsula. There is besides, during these days, a great conflux of Bedawies, gathering in the village from the adjacent desert, and thus these small and during the rest of the year, generally very dull places on the pilgrims' way, present the aspect of the most stirring and crowded fair in Europe. All things which can be disposed of, are exhibited for sale or barter; every one is absorbed in speculations of traffic and profit; the desire for which is so strong with the villagers as to check even the hospitality, that cardinal virtue of the Arabs: they have no scruple in taking money for the fresh water which the only excellent and abundant spring, called Angâsé, supplies them with. But it must be borne in mind that this traffic with the pilgrims is the main source of their subsistence, and the greatest part of the inhabitants of Ma'ân do, in fact, in these four fair-days gain enough to suffice for the support of their families during the rest of the year.

With the water of Angâsé, about a score of gardens are irrigated in Ma'ân. Amongst the different fruit trees cultivated here, the pomegranate is particularly renowned as the best in all Arabia, and as its fruit is much coveted by the pilgrims, and is in the whole East, regarded as a medicine against liver complaints, stores thereof are laid up and kept in reserve for the year; but the date palm does not flourish here, notwithstanding the endeavours or the inhabitants to grow it. The water is raised by a single man from the spring in an open leather bag, the same as used in Upper Egypt under the name of Shadoof, and is increased by a stream, coming about half an hour's way from the N. It is led in small rills over the gardens, and part of it is gathered in a great basin, where the inhabitants occasionally bathe and make their ablutions for prayer. Besides the spring there are plenty of wells, and some yards' digging is sure to bring forth water in almost every place. Corn is also cultivated on the plain around

* Probably Mausim, i. e. season.—R.

the village, also in the gardens between the trees and vines, and in good years the crop is nearly sufficient for the wants of the inhabitants; but if the season has been rainless, they take their supplies from Ghazzé and Al'akabá, which latter place also provides them with rice. This is, in the western parts of Arabia, generally Indian, brought from Giddá and other ports on the eastern shore of the Red Sea. The Egyptian rice, which from Dumí'ât is brought over Ghazzé and other Mediterranean ports into Syria, is, though regarded as better, on account of its price, extremely seldom found in the interior of Arabia.

There is one old castle (not two, as stated by Ritter, 'Erdkunde,' xiii. 430), which the inhabitants tell us was built by the Turkish Sultan Suleiman; but for want of necessary repairs it is now decaying and uninhabited. So it was at least this year; but in 1848, some men of Ma'ân, whom I met in Tebook, informed me that the Pâshâ of Damascus had lately sent there a Turkish officer with a Christian secretary, and that part of the old building had been fitted up for his accommodation. In contradistinction to the other stations on this route, there had, until then, been no commander of the castle and the village on the part of the Turkish government in Ma'ân; the management of their own affairs, and the care of providing the pilgrims' karawân with necessaries, having been left to the inhabitants themselves, who did, I feel disposed to think, all the better for that; though I cannot deny that mutual envy and paltry pride between the litigious sheikhs of the different clans of the village, very often nourished petty disputes and quarrels among the inhabitants. The report of these occasional dissensions was brought to the Turkish Pâshâ of Damascus by one of the sheikhs, who portrayed them in very bad colours; and it was upon the request of that sheikh that the Pâshâ sent his officer to Ma'ân, who, under pretext of checking the disturbances, united the different clans under one common chief. Time will show whether it be to the benefit or detriment of the village, which seemed to me to be not only one of the greater and wealthier places in this part of the desert, but also in a fair way of increasing in welfare and opulence. The principal artisans in Ma'ân are a brazier, a blacksmith, and an armourer, all emigrants from Hebron; and the only literary man, the Imâm of the place, who had been educated in Alkâhirá, was also a native of the town. The inhabitants are, without exception, of the orthodox sect of Abou Hanifá, and are very particular in observing the ceremonies of their religion, though as ignorant of science in general, and as unversed in Arabic literature, as the other inhabitants of the desert.

At a quarter of an hour's distance N.N.E. of Ma'ân there is another small village or hamlet, called Alshâmiyé* or Almaghârâ,†

* The Syrian.—R.

† The cavern.—R.

containing about 20 families, also of Syrian origin. It is situated on a hill, at the foot of which some gardens are irrigated by the tepid water of a running and abundant spring. It may be regarded as a quarter of Ma'ân, although its inhabitants are of other tribes, and are quite independent of the sheikhs of the other part. Besides the architecture of the houses, the very form of the clay-bricks of which they are built, the manners of the inhabitants, their way of life, their dishes, their horticulture, and the fruits of the gardens, all remind us of Syria; while the absence both of olives and palms, the groves of which give such a delightful aspect to the villages of Syria and Negd, places Ma'ân on the very limit between these two lands. There is another peculiarity in the flora of Ma'ân, which consists in a very useful desert plant, called Samh, which is said to grow only where rain has fallen during the time of the Pleiades,* and to grow nowhere but in that part of the northern desert of Arabia which extends between this village and Algawf. It is a pod-plant with a large pericarp, containing a great quantity of seed. The pods are gathered and soaked in water until they open and ascend to the surface, while the seed settles. This done, the seed is dried in the sun and ground to flour, of which a well-tasted, though somewhat indigestible bread of a reddish colour, besides other dishes, is prepared. Bedawies of the Sînâ Peninsula and the inhabitants of Muweileh told me that this plant also grows on the island of Teirân, in the Red Sea, but I never saw nor tasted it except in Ma'ân and Algawf, where it is much used as a very nutritious aliment, especially if kneaded or boiled together with dates. In Negd, where the flour of this plant is sometimes brought from Algawf, it is regarded as a delicacy; but the Sherârât Bedawies, in whose land it grows in particular, are not fond of it, and exchange it in great quantities with the villagers for other food. Another species of the same plant, with the same qualities, is in Muweileh, called Da'â.

The principal Bedawy tribes in the neighbourhood of Ma'ân, with whom the inhabitants are most solicitous to maintain friendly relations, are, in the first place, the Sherârât, regarded as the original masters of this village and Algawf, and living for the greatest part in this desert and Wâdî Sirhân: secondly, the two 'Enezé clans, Ruwalá and Nâif; Benoo Sakhar, keeping to the villages of Shawbak and Alkarak; Huweitât, and other tribes, living on the eastern descents of the Sherâ chain. Some of the inhabitants possess also gardens and vineyards in Wâdî Moosâ, which they cultivate under the protection of the Bedawies who, in partnership with fellâhs, live in the place.

On the 5th of May I left Ma'ân in company with one of its

* *i.e.* when they rise immediately after sunset; for rain falling then, they say, brings great abundance.—R.

most respected sheikhs, called Ahmad Alkubbâ. He was a dealer in the very profitable trade with camels, of which animals he yearly bought upon credit a large quantity from the Sherârât Bedawies, who are renowned as possessing a very good breed of these animals. These he brings to the capital of Egypt, where he is sure of making his profit of them. It was for such a voyage to the Bedawies that I found him preparing on my arrival at Ma'ân, and as his way led to the neighbourhood of Algawf, he promised to take me there before he commenced his mercantile transactions with the Bedawies. But as he at present possessed only one camel, which he mounted himself, he had, as villager, no right or power to protect me against his brother-tribes, though sure of his own safety among them, and we had therefore first to look out for a third companion, from whom to obtain both protection and animals. Such a person we hoped to find easily among the nomads of the Sherâ chain, and it was to them we consequently first directed our course.

The plain, which surrounds Ma'ân on all sides, is a sterile and desolate desert tract, of a hard sandy soil, covered with small dark stones for about one hour's march. Then commence a number of valleys with a scanty vegetation, where the inhabitants pasture their small herds and search for fuel. After a march of 5 hours in a N.N.W. direction from the village, we arrived at a spring called Udhruh, whose clear and abundant water is collected in a large pond at the foot of an elevated hill, richly covered with soil and verdure. On the top of this hill stands an old, tolerably-well preserved tower of a circular form, and below, at the very foot of it, is another quadrangular one, now half decayed. Opposite to the hill, on the other side of the pond, there are extensive ruins of an ancient fortified place, surrounded by a quadrangular wall, the length of whose sides I estimated at about ten minutes' walk. This wall, which is built of large hewn stones, cut out from the surrounding limestone mountains, is about 12 feet high by 2 in thickness, and is still very well preserved; but the interior presents nothing but a mass of rubbish, heaped up on the solid vaults, upon which the houses seem originally to have been constructed. The curvature of the arches of these vaults, as well as the hewn stones of which they are built, reminded me of Syrian towns and Roman architecture; but during the short time of half an hour which my guide allowed me to stroll about in the ruins, I could find no traces of inscriptions or other marks. He asserted that these ruins were the remains of a former mighty Christian city, built long before the time of his Prophet, and that immeasurable treasures were interred beneath them, asking me if I knew no spells by which I could call them to light. The two towers, he said, in ancient times had served for

an aqueduct, though that on the top of the hill, on account of its position and construction, seemed to me likely to have served for the purpose of a watch-tower, whence to keep a look-out over the vast desert plain extending far and wide on its eastern side. Extensive corn-fields were cultivated around the spring and the pond by some families of nomad fellâhs, many of whom had lodged themselves in the vaults of the ruined town. The verdure was fresh, the growth excellent, and the water of the spring was limpid and sweet.

Udhruh is mentioned by Aboo Alfedâ, only as a town in the Sherâ mountains, together with the town of Mâb in the district of Alkarak. In Alkâmoos it is stated to be a place close by the side of another Syrian village, called Garbâ, but without any other information. The latter name I never heard mentioned amongst the present inhabitants. Ritter also names this place in his 'Erdkunde,' xiii. 380, upon the authority of Suiooty, as a frontier town in Syria, in the neighbourhood of Balk (read Balkâ) and 'Ammân, but spells it "Adsroh." A march of $1\frac{1}{2}$ hour from Udhruh in a N.N.W. direction brought us to an encampment of Huweitât Bedawies, by whom we were received for the night.

On the 6th we followed for $3\frac{1}{2}$ hours the course of valleys, running N. and S., through undulating and hilly declivities of the chain, passed some tents of migratory fellâhs, and then turned in a N.E. direction into another valley, called 'Aleimâ, where we were at a distance of about 2 hours E. of Shawbak. After a march of one hour in this valley, we issued upon the great, open plain of the desert, over which a march of 3 hours in a N.N.E. direction brought us to the ruins of an old castle, called "Khan Alzebâb,"* which my guide told me had formerly been a station on the pilgrims' way, built by Sultân Suleimân. Now it is occasionally used by Bedawies as a stable for their camels and sheep. The plain between Shawbak and this castle is intersected by a valley, called Nagil, running from W. to E. In $1\frac{1}{2}$ hour from this we reached an encampment of one of the most powerful families of Huweitât, called the children of Ibn Gâzî, a manner of denominating clans and families very often used among these and other degenerate Bedawies of our age, but never employed in the interior of the desert, or by Arab genealogists.

On the 7th we reached, after a march of $2\frac{3}{4}$ hours over open desert plains in a N.E. direction, a low hill, called Shagaret 'Altayâr, where very remarkable traces of former habitations were seen in decayed walls and ruins of small buildings of bricks. Furrows, drawn in the soil as if by a plough, seemed to denote that the hill had been cultivated even in our times, though I could

* The Khân, or Kâravânsêra of Raisin.—R.

see no recently sown fields. After a march of $2\frac{3}{4}$ hours from this, we dismounted at the tents of a tribe of Huweitât, called after the name of their sheikh, the children of Ibn Thiiâb.

On the 8th we arrived, after a march only of 3 hours, at the tent of Ibn Gâzi himself, who is the chief sheikh of the Huweitât in this part of the Sherâ chain. He is a cousin of Husein bnu Gâzi, who governs those families of Huweitât, that live in the neighbourhood of Al'akabá as far down as Alwegh, along the shore of the Red Sea.* Half an hour from this sheikh was encamped another, called Makbool, the head of the 'Umrân tribe, who are very intimately allied with the Huweitât, and by some regarded as a portion of them. Half an hour farther on to the N. we were hospitably received in the tents of Almas'oodiyîn, a family of the Hegâiâ, whose sheikh was called Sâlim bnu 'Akir. Three hours from this was encamped another branch of the Hegâiâ, called Almaghârî, with whose sheikh, 'Abdallah-bnu-Huweishid, we passed a day. Half an hour from this we put up at the tent of Husein Alsawâ, who, though as yet a young man of only 18 years of age, was the great sheikh and chief of the numerous tribe of the Hegâiâ. We were here at a distance of about 3 hours E. by S. of the village of Altafilé, of which the Hegâiâ call themselves the masters and protectors, on account of the Khâwé tax the inhabitants pay them. For the greatest part of the year the tribe lives in this neighbourhood, and most of their sheikhs and mightier men are allowed to keep their own warehouses in the village, where they put up, in the spring, their larger state-tents and other commodities, with so much of their provisions as they conveniently can spare, when they remove to more distant parts of the desert.

The chain, through whose eastern descents our way had led from Ma'ân, is here known by no other name than the mountains of Sherâ', or, as it is pronounced by the present inhabitants, Sheráa; but in Negd I sometimes heard it called Al'awârid through its whole extent. According to the present inhabitants of these parts of Arabia, the name of Sherâ is restricted only to that part of the main chain, which from Wâdî Lithm extends northwards up to Syria. The southern part, as far down as to Higr and Wegh, is called Alshefâ, or the mountains of Altahamá. Here, as in other parts where I had an opportunity of observing this chain, it descends on the western side with steep, often perpendicular walls towards the shore of the Red Sea, the gulf of 'Akabá, and the

* The word *ibnu* or *bnu* (son) is now pronounced by almost all Bedowins *abun*, and when followed by any of the so-called *solar* letters (i.e. the dentals, sibilants and r) the *al* loses its *l*; so that Ibnû Alrashîd is vulgarly pronounced Ibnû-r-rashîd. Hence the frequent mistake of European travellers, who write Abu Gâzi (the father of Gâzi) instead of Ibnû Gâzi (the son of Gâzi).—R.

valley of Al'arabá ; but merges, on its eastern side, with a gentle and insensible slope, into the sandy deserts of Central Arabia.

The Sherà chain, which principally consists of granite, is sterile and naked ; the parts, which contain more limestone, are better watered and more or less covered with a crust of soil, which, if more carefully cultivated, would no doubt show the same fertility as the more northern parts of the chain in Palestine. The number of caverns and grottos, in which the Palestine chain abounds, commences here ; and they very often serve as domiciles for the nomads, or as stables for their herds, though they are not so large or frequent as in the northern parts. The present inhabitants affirm that these mountains in former times, when a Christian population inhabited them, were highly cultivated, all covered with corn-fields, orchards, and vineyards ; and the evident traces of an old extensive culture, everywhere met with, seem to confirm their assertion. The present cultivation is very poor and neglected, and just sufficient to make the traces of the old, visible. But the wild vegetation is luxuriant and varied, and the valleys and hills abound in good pasture-grounds, where, among the most varied desert-plants, the species of wormwood—so much prized by the Bedawies, and so much celebrated by ancient poets under its still current name of Shîh—grows in the greatest abundance. The pure atmosphere on the lofty mountains, refreshed as it is by the strong odour of aromatic herbs, makes the air of Sherà one of the best and most salubrious I ever breathed, and highly invigorates the originally strong and healthy constitution of the inhabitants. Besides Huweitât, 'Umrân, and Hegâiâ, who, as we already have seen, are the principal nomad tribes living in these parts of the chain, I found a great many families of Sherârât, who, flying from their homes in Wâdî Sirhân, had come to seek refuge in these mountains from the continually increasing power and gradually extending predatory expeditions of the Shammar. I met also with single families of Benoo Sakhar temporarily residing among the Hegâiâ, and here and there some poor families of Ma'âzé. The Huweitât and Hegâiâ are, without contradiction, the largest and mightiest tribes in this part ; the others, who live here intermingled with them, being of no importance, and totally absorbed by these two. Those branches of Huweitât that live in this part are unanimously regarded as the mightiest and noblest of that widespread tribe, which, in fact, may be said to possess all the mountainous district of the Tahamá and Sherà chains, with the lowlands of the Red Sea and the 'Arabá valley, from the harbour of Wegh up to Tafilé. Respecting the origin of this tribe I made very particular inquiries among themselves, as well as among other Bedawies and townspeople ; but though all agree in

their having originally descended from fellâhs and settled villagers, no one could tell me from whence they first proceeded into the desert, or when and for what reason they came to exchange a settled life for a nomadic one. In Arabic authors their name even does not occur. In their manners and language, as well as in their features, they differ much, not only from the Bedawies of the interior of Arabia, but also from the Tuwarâ of the Sinâ peninsula and other neighbour tribes, and agree, which Burckhardt noticed, in their physiognomy with that of the Egyptians. The resemblance is obvious, so that it may be conjectured that they at some time or other have emigrated from Egypt. It is true, it is a very rarely observed circumstance, that Arabs, once retired from nomadic life and settled in fixed abodes in fertile and cultivated lands, afterwards return to the desert and to the eventualities of migratory Bedawin life; but, nevertheless, I have witnessed myself some instances of such a return in families and individuals. When living, during the spring of 1848, with the Benoo 'Ukbá tribe in the environs of Muweilih, I met with a man of that tribe, who, born in an Egyptian village of the province of Alsharkiyé, of parents of Benoo 'Ukbá nomads, immigrated there, had been educated amongst fellâhs, and acquired their dialect, and to a certain degree also the peculiar cast of their features, so as not to be recognized as an offspring of Bedawies. He had then come over to his migratory relations, in order to make arrangements for the final removal of his family to the desert, from the Egyptian village where they had been settled. I have seen other instances of the same kind in Mesopotamia when with Shammar Bedawies, who, after a long residence in that land, had finally returned to their original home in Negd. This may also have been the case with the Huweitât. Remains of some old Arab Bedawy tribe, immigrated in Egypt and gradually transformed there into fellâhs, or, which appears more probable, the original cultivators of the Nile-valley, might by some political troubles have been compelled to leave their native soil, and seek a refuge in the inaccessible mountains of Sherâ.

Even their name seems to point to their origin from fellâhs and villagers. Huweiti signifies an inhabitant of walls, i. e. houses, and exactly corresponds with the name of Ahl Heit, by which nomads always and in every part of Arabia designate the townspeople in contradistinction to themselves, whom they call Bedoo, i. e. nomads, or Ahl Sha'r, i. e. inhabitants of tents. Be this as it may, the bulk of the tribe is still leading in Egypt a half nomadic, half agricultural life; and on the eastern side of the barrier mountains of Arabia their name is scarcely known, or never mentioned, by the genuine Bedawies, but with that contempt the nomads always entertain against fellâhs. Except those

families that live in the neighbourhood of Tafilé, the whole tribe is more or less under the sway of the Egyptian Pâshâ, and seems to bear its vassalage without objection or murmuring. The chief sheikh of those living in Egypt is called Ibnu Shedîd; he lives for the greater part of the year in the capital, under the immediate eye of the Pâshâ, who has granted him possession of great domains in the province of Alsharkiyé. The Egyptian Huweitât are exclusively, or at least principally, devoted to husbandry, and those who are still migratory take to such avocations as soon as they can. The latter generally entertain friendly relations, not only with the different branches of their own tribe, but also with all other Bedawies nomadizing in the Sherâ chain and in the lands west of them, as the Teiâhâ, the Tuwarâ, and the Ma'âzé, of whom some families generally live in the desert between 'Arabâ and Ghazzé. Towards the end of the year 1847 a feud arose between the two chiefs of the sheikh family of Gâzî, on account of some petty thefts committed by the 'Akabâ Huweitât upon the camels of the others, and a wearisome war threatened to break out between the two cousins, but after some paltry robberies and mock hostilities on each side, they were reconciled by the intervention of the neutral kindred tribe of 'Alâwîn.

The Hegâiâ, on the contrary, are generally upon a hostile footing with the Teiâhâ; and it is in consequence of this that the latter, serving as guides for travellers, dare not enter Hebron but by stealth.

On the other hand, these tribes are in open hostility with 'Enezé, and other Bedawies on the eastern side of their mountains, and very often attacked and taken unawares by them in their very homes. When I was with the 'Umrân tribe in Wâdî Dalâghâ, parties of 'Enezé horsemen were continually to be seen lurking about on the very confines of the chain, and almost every hour an attack was in expectation from them on the families living in the neighbourhood of the spring of Bastâ. Shortly before my arrival among these nomads, there had been a battle fought on account of some pasture-grounds between the Ruwalâ and Huweitât, in which many lives both of men and horses were lost.

Except the clans that live in the neighbourhood of Tafilé, the others very seldom venture on predatory excursions against hostile tribes, as they do not possess the character of genuine Bedawies. But the poor fellâhs living dispersed among them in the Sherâ chain, and the miserable Heteim tribe, struggling for a scanty subsistence as fishermen on the shore of the Red Sea, in short, all over whom they can domineer, feel the full weight of their oppression and extortion, thus showing a cowardly mind, which contrasts greatly with the high and chivalrous spirit of the true sons of the desert.

The Hegâiâ are apparently of a purer and more unmixed origin, and show in their countenance, as well as in their manners and character, a greater approach to the genuine Bedawies, than perhaps any other tribe in these parts, though their name seems to be wholly unknown to the Arab authors, in whose works I have had an opportunity of searching for information of them. They appear to be a rich and mighty tribe, to judge from the abundance of horses they possess, which is always a criterion of the opulence and power of Bedawies, and they frequently go out on warlike expeditions in the desert of the interior. The booty they collect from such expeditions is very easily disposed of in the neighbouring towns, and their horses are in general valued and in great request in Syria and Egypt.

Besides the nomad inhabitants of these mountains, there are many other tribes and families of Bedawy fellâhs, who cultivate corn, and sometimes also the grape and other fruits, wherever there is a supply of water sufficient to render the soil productive. They live—very few in Wâdî Moosà excepted—all in tents, and change their abodes from place to place, according as the cultivation and harvest of their fields or the pasture of their herds require. They are despised and illtreated by their Bedawy neighbours, to whom they are forced to pay a heavy brother-tax (khawé) without being thereby freed from other contributions of every kind. I have often seen how haughty Bedawies have driven their horses and camels through yet unowned fields, permitting the animals to feed on the corn without any check. Though peaceable cultivators they always wear some weapon or other, as does in fact every person in Arabia, and take part sometimes in the feuds and expeditions of their brother Bedawies ; but too few and weak to make head against their proud oppressors and to turn their weapons against them, as very often the fellâhs of the Syrian villages do against theirs, they silently submit to their tyranny. When in their tents they are usually seen doing some handiwork, as repairing their weapons or making utensils and furniture, with which they are generally better provided than Bedawies ; and though their herds and their means of subsistence be very inconsiderable, and their circumstances anything but desirable, I often found in their homes more prosperity and comfort than in those of their masters. They also showed a stronger religious feeling, and a greater desire to learn the ceremonies and doctrines of their creed, than most of the inhabitants of tents ; and as I had assumed the character of a learned Muslim sheikh, they very eagerly inquired of me about these matters. But not only in their manners and sentiments do they contrast with their migratory neighbours ; in their features also a different origin is to be traced, and their type is most evidently Syrian, but often

with a very prominent Jewish cast. I regard them as a scanty remainder of some of the old Jewish or Nabathæan aborigines of the land, though I am sorry to confess having neither found sufficient information respecting this in Arab authors, nor gathered myself, during my short sojourn in these mountains, facts enough to form more than a conjecture.

Here was the limit for the Wahhâby dominion and the power of its chief, Ibnu Sa'ood, which, for aught I know, spread over all northern Arabia and Negd, but never surmounted the Sherâ chain, whose nomadic, as well as fellâh inhabitants were never forced to pay the Zakâ tax nor to embrace the new doctrine. The Bedawies of the district, particularly the Huweitât, are totally ignorant of all that concerns religion, and quite indifferent to its duties, as are generally the nomads; but the fellâhs perform strictly the outward ceremonies, as the ablutions, the five daily prayers, the fast (Ramadân), and profess to follow the orthodox sect of Abou Hanîfâ, which is prevalent in all Syria, though they are but little versed even in its most fundamental doctrines, and wholly destitute of teachers to instruct them, and satisfy their desire of religious instruction.

The scanty notices which Arab authors give us of this land, all tend to confirm the assertion of the present inhabitants, that in former times it was in a more flourishing state and much better cultivated than at present. They describe it as a well-watered land abounding in trees and fruits, of which the vine and the sugar-cane are especially named as cultivated with success. Every author asserts that, at his time, it was inhabited by fellâhs, from which the inference may be drawn, that the Bedawies, until a comparatively recent period, did not possess these mountains; as, in point of fact, peaceful cultivators never thrive in a land where nomads hold the sway. As I have mentioned before, the name of Sherâ is by the present inhabitants given only to the northern part of the chain; but some of the older geographers give it as the general name of the whole chain, on the line from Iemen up to Syria. Besides the still existing towns and villages, which all are mentioned and briefly described by Arab authors, there occur in their works a great many others quite lost to modern geography, of which nothing but ruins, often under other names, have survived the all-destroying Bedawy usurpation of the land. Among these, they mention a village called Alhumeimâ (*i. e.* the little hot bath), which they place opposite to Shawbak, at one day's distance from that town, on the west side of Wâdî Moosâ. This place may perhaps be identified with the present Elgî, which name, though not very common in our days—the whole valley being generally called Wâdî Moosâ—is probably the Arabic pronunciation of the Greek

Γέα, which by Stephanus Byzantius I., p. 200, is named as a town near Petra. In Elgí I was told that corn-fields and vineyards were irrigated by fellâhs with tepid and fetid water, that, when stagnating in ponds, emits foul and unwholesome vapours, which often cause fevers among the inhabitants. This and other thermal waters, in which these mountains abound, are sometimes successfully resorted to by the inhabitants as a cure for different diseases.

On the 18th of May we left the last encampment of Hegâiâ, in company with three men of the Sherârât tribe, who, leaving their families in this part, where they had resided for some years, were now going to convey four camel-loads of wool to Algawf. Having followed for about one hour a valley down to the foot of the mountains, we issued upon the extensive waste of the Syrian Desert (Bádiyât al Shâm). We were here on the edge of that plain, on the limit between the mountains and the desert, at a distance of about 4 hours E. by S. from the village of Tafilé. Taking a full easterly direction, we commenced to cross a tract, the most desolate and sterile I ever saw. Its irregular surface is, instead of vegetation, covered with small stones, which, shining sometimes in a dark swarthy, sometimes in a bright white colour, reflect the rays of the sun in a manner most injurious to the eyes. We had made a very accelerated march of $4\frac{1}{2}$ hours, when we saw the castle Alahsâ or Alhasâ bearing N. from us, at a distance of about one hour. It is a station on the pilgrim-road, containing a well of very bad water, as my companions asserted, and a garrison of only a few men. A march of 5 hours more, through the same desolate tract and in the same direction, brought us to a pool, a sheet of rain-water, which though shallow, was extensive. It is called the pond of Bâ'ig, and is perhaps the same which in our maps is generally laid down under the name of Bair. It is situated in a flat valley of sandy soil, where the rain-water, gathered in the pond, has produced some verdure and shrubs. If the rain has been abundant, it generally contains water the whole year; but otherwise the pond is dry in the first summer months. When we were there the water was thick, and so muddy as to make it hardly drinkable.

On the 19th we left the pool, with whose loathsome water we nevertheless regarded ourselves as fortunate to have filled our empty skins, and followed for a short time the course of the valley. But we soon entered again the waste and desolate land, which had been intercepted by it. After a march of $4\frac{1}{2}$ hours from the pool, we passed low solitary ranges of limestone, and continued our way for 6 hours more before we made a halt for the night.

On the 20th we made an uninterrupted march of 15 hours through the same desolate country, which, notwithstanding the absolute sterility and total dearth that prevails in it, is here and

there intersected by narrow streaks of sand, that, marked out by the winter torrents and laid bare from underneath the stones, produces a crippled vegetation of desert herbs, which, dry and sapless as they were, yielded us fuel for the preparation of our frugal meals and pasture enough to support our animals.

On the 21st our march was 14 hours, and at sunset we reached some wells called Sudei', whose water was bitter and brackish to such a degree, that it was impossible to quench our three days' thirst in it. The Bedawies said that it was generally sweet and good; but as there were at present no nomads in the neighbourhood, who came to draw water there, it had become foul and stagnant for want of outlet and from the saline dust blown by the wind from the surrounding desert into the wells.

On the 22nd a march of 4 hours brought us to some other wells, called Weisit, whose water but very little differed from that of Sudei'. Here the land totally changed its appearance. Instead of the hard mountainous ground, strewn over with small loose stones of a swarthy colour, and with solitary naked peaks and ranges of sand and limestone, rising here and there above its level, and occasionally showing scanty streaks of vegetation, the tract here began to be covered over with a deep and soft sand, undulating in hillocks and tolerably abounding in verdure. The waste we had behind us is generally called by Arab geographers the Syrian Desert, in common with its northern continuation, extending between Syria and Mesopotamia; but the Roman name of Arabia Petræa, or Stony Arabia, which it so well deserves, has, for aught I know, no corresponding expression in ancient or modern Arab literature. It may be regarded as a large valley, commencing in the plain of Damascus, and descending as far down as Teimâ, where it merges into another plain, extending along the N.W. foot of the Agâ chain. On the western side it is bounded by the Sherâ mountains down to Higr; on the eastern by Wâdî Sirhân, on the border of which the wells of Weisit are situated; and its distant boundary to the S. is the high land of Nufood,* which rises like considerable sand walls above its level. It bears in our days no general name, but every part of it is designated by a special one, which, however, always is very vague and undefined. That part of this tract which we had crossed in this journey, is called Basîtâ (the outstretched), and is said to be productive of the above-mentioned desert plant, named Samh.†

* Nuffdh, i. e. the "all-penetrating sand."

† In Iakoot's geographical work, the name of this land is written Buseitâ, and placed between Syria and Irâk. It commences, he says, at a water called Amr(?), and extends southward to a place named Ka'bét Al'alam (signal gap). It is a level, flat tract, the author continues, strewn over with small stones of the most variegated colours, without water and pasture; of all lands the most destitute of inhabitants. Another author, Nasr, quoted in the same work, calls it a Desert

Being a land of the most absolute sterility, the Syrian Desert is very seldom, and then only for a short time, visited by Bedawies. Portions of the numerous tribe of Sherârât, who principally live in Wâdî Sirhân, are occasionally met with here on their passages to Ma'ân and the Sherâ mountains. N. of them spreads the tribe of Benoo Sakhar, up to Kerek and in the southern parts of it, where the valleys increase in extent and fertility: sometimes tribes of 'Enezé, as Fúkarâ and Wuld Suleiman, take up a short abode of a few days. The slope of this tract is obviously S. and S.E., to judge from the course of the valleys and winter-torrents, as well as from the many steep descents the Syrian pilgrim-route, leading along its bottom, makes between Damascus and Higr, whereas there is no defile or eminence, for aught I know, to be ascended. From the wells of Weisit we took the direction E.S.E. by E. through Wâdî Sirhân, and made a march of 7½ hours before we halted for the night.

On the 23rd our march was 12 hours in an E.S.E. direction, and towards the end of the day we had passed through low ranges of sandstone mountains. My companions told me that there are many wells and ponds of water everywhere to be found in this

between the land of the tribes of Kalb and Balkin (?), behind Gharâ (?) and A'far; and others place it on the road of the Tay tribe to Syria. The Ka'bet Al'alâm is in the same work said to be an extensive plain S. of Albuseitâ, visited during the spring by Bedawies on account of a species of grass, called Nasî, which grows there in great abundance. It is said to have its name from a mountain rising on its western boundary, on the road from Tebook. If this Ka'bét Al'alâm could be identified with the mountain defile of the present Al'akabâ Alshâmiyé (the Syrian declivity), it would exactly coincide with the southern limit of the land which in our days is called Albasitâ, in concurrence with the orthography of Kâmoos. Tabik I also have heard mentioned as a part of this country somewhere N. of Albasitâ, but I have not been able to ascertain its position. Gadda and Ghadef, laid down as two valleys on the map of Arabia by Berghaus, were unknown to all the Arabs of whom I made inquiries. Another part of this country, called Hamad, I was informed was situated S. of Albasitâ, somewhere in the neighbourhood of Algawf, at the foot of, or perhaps rather on, the declivity of the sand-hills of the Nufood. This information was given me by Bely Bedawies of Alharrâ. I am aware that in our maps of Arabia the tract between Syria and 'Irâk, N. of Wâdî Sirhân, is generally denoted by the name of Hamad or Hamâd, as written by Ritter upon the authority of the Moslim traveller, Joseph Almilky. On a journey, however, which I made in 1849 from Baghdâd to Damascus across that desert, I heard, among many names by which my guide denoted every different place and plain, none resembling Hamad, nor any common name for that extensive tract. This word, with others of the same root (*hamad*), is very often used by the Bedawies of our days as a common name for different places and tracts. For instance: Hamâdét Tebook, Wâdî Hamâdé, Hamâdât Alshâm, by which latter name the nearest desert E. of Damascus is designated. I have generally noticed it pronounced with the strong aspirate "Hâ," in which case it ought to have nearly the same signification as the "arva amœna" ("Sedei hemed") of Isaiah xxxii. 12. But as these words—"pleasant fields"—are oftener given as names to open flat plains—for instance, Hamâdét Tebook, upon whose barren and sterile soil no herbage grows—I would fain give the preference to those who write and pronounce them with the soft aspirate Hâ, which seems more correct, hamet and hamedâ meaning "barren," "desolate."

tract; and that we, but for the want of rain last winter, would have met here with the Bedawy encampments of Sherârât every half-hour, though we had seen none during the whole journey. We rested for the night at some wells called Subeihâ, around which a fresh verdure had sprung up. Besides thick palm-bushes and desert herbs of every kind, there was a tall, full-grown palm-tree, said to bear fruits, though fostered by no one.

On the 24th our direction continued E.S.E. along a low range of mountains, called Al'udheiry, to our left. After a march of $11\frac{1}{2}$ hours we entered a valley called Alkhalâ, whose E. course between the mountains of Al'udheiry we followed for 2 hours more.

On the 25th we issued, after half an hour, upon an open, extensive desert plain, of hard stony ground, resembling the land of the Syrian Desert, and traversed it in an E.S.E. direction during 6 hours, after which we entered the mountain chain, which, under the name of Gâl Algawf, surrounds the circular valley in which the town of Algawf is situated. After a march of one hour on the crest of the chain, we descended to the bottom of the valley called Albatîn. Thus our march from the last encampment of the Hegâiâ, about 4 hours E. by S. of Tafilé, was about 53 hours across the desert of Bâdîét Alshâm to the wells of Weisit, where Wâdî Sirhân * commences on this side; and from those wells $40\frac{1}{2}$ hours to Algawf. I ought, however, to observe that the march, though performed on loaded camels, was very rapid, and sometimes forced, and that the soil for the greater part of the journey was level and flat, which highly facilitates the pace, and that, moreover, our animals were of the good Sherârât race, strong and well fed.

Wâdî Sirhân, through part of which we had passed, I was informed by Bedawies of these parts, commenced about two days S. of Damascus, and extended to about one day N. of Algawf. Here it is interrupted by the mountains of Gâl-Algawf, which, in fact, may be said to be the centre, or the *belly*, as the Arabic word Algawf signifies, of northern Arabia; but on both sides of the chain it continues stretching out its arms and ranges of sand-hills, thus joining the Nufood or Dahnâ desert, beginning immediately on the southern side of Algawf. It is not to be regarded as a regular valley, as it is laid down in our maps, but as a depression, undulating in hillocks of a soft loose sand, representing the same aspect and character as its southerly continuation in the Nufood, though in the latter tract the hills and eminences are generally higher and of a greater circumference. The sand of which these eminences are formed, seems as if wafted hither by the wind from the surrounding deserts, and first accumulated

* From Tafilé to Weisit 53 hours, and thence to Algawf $40\frac{1}{2}$ hours = $93\frac{1}{2}$ hours, or about 374 miles.—ED.

in heaps around the roots of the shrubs, and then gradually in course of time piled up to hills and mountains. Among desert lands it is one of the most fertile; and, if sufficient rain falls, the soil is all covered over with grass, herbs, and bushes. I have in vain sought in the Arab geographers for information about this country: even its name is not mentioned by them; and I therefore suppose it in former times to have been reckoned as part of the Dahnâ desert, as in fact it is, and the name, which it exclusively bears in our days, to be of a later date.*

The valley of Algawf has pretty nearly the form of a regular circle, surrounded on all sides by the chain of Gâil-Algawf, which rises, with almost equal height, about 500 feet above the level of the bottom. These mountains consist of sandstone, and descend with steep and rugged walls, partly covered with sand, towards the valley, but merge insensibly on the other sides into the sand-hills of the Dahnâ desert. Towards N.E. there rises, above the even crest of the chain, a terrace, which is distinguished by the particular name of Alhammâmiât, and on the N.W. side the chain opens in a defile called Alfa'w, through which the path leads to Syria. On the W. side the circular form is interrupted by solitary peaks, jutting out with an equal height from the surrounding chain, and joining another lower mountain of limestone, which, gradually declining, slopes down towards the centre of the valley, where it vanishes in the sand. In the last slope of this calcareous mountain lies the town of Algawf, in a semicircle, whose chord from W.N.W. to E.S.E. measures about 3500 paces. Nearly in the centre of this semicircle, facing almost full N., there stands the old castle of Almârid, on a precipice of the limestone mountain, overlooking the town and the whole valley. This castle, though half in ruins, and uninhabited, seems to be the centre, around which the different parts and quarters of the town one after another have arisen. The diameter of the valley N.E. and S.W., in which direction it is a little the longest, I estimated at about 3 English miles. The soil, being a somewhat crusty sand, is generally sterile; and the remoter from the calcareous mountain, the more barren it is; as in that mountain only, the springs and wells are dug. The houses are for the greatest part built of sun-baked bricks, moulded in a rectangular form of about 8 to 4 inches, by 2 in thickness.† Every quarter is surrounded

* Al Jawf is mentioned in Hâjî Khalifah's 'Jihan-numâ,' p. 530, where he says the surrounding mountains are called the outer projecting sands, and are impassable without a guide.—R.

† Not, as stated by Ritter according to Burckhardt, 2 feet square by 1 in thickness. Ritter states the backs of the houses to be supported by the common wall, which surrounds the quarter; but that mode of building, very common in smaller villages of Persia, I never met with among the Arabs.

by a wall of the same bricks, which divides it from the contiguous quarters on both sides; but within this wall the houses are disposed in no regular order, being often separated from each other by intervening small orchards and deep pits, formed in course of time by digging up clay or sand. The streets are narrow and irregular, without any pavement whatever; and in every quarter there is an open place, where strangers, arriving without having any particular friend or acquaintance among the inhabitants, first let their camels kneel down. In this place also, the people of the quarter generally assemble in the afternoon to pass the hour immediately preceding sunset in conversation about their mutual affairs. Most of the houses are provided with a room, generally separated from the other buildings, which is called the coffee-room, where strangers are lodged and guests receive their daily meals and coffee. The orchards and palm-plantations are all laid out separately from the houses, at the foot of the limestone mountain, and extend more or less along the bottom of the valley. Each orchard is enclosed by a wall, dividing it from the others; and between these walls narrow lanes lead, serving as streets for the owners, and as channels for the water which night and day is led over the plantations from the springs. According to the extent of every orchard, part of this irrigation is allotted to it for a certain number of hours, which during the day are determined by the hours of prayer, and at night by the stars. As this irrigation, however, does not suffice for all plantations, every orchard contains generally one or more wells, which supply the defect of the springs. Water is easily found in this valley; nor is it so deep in the earth as in many other places in the neighbourhood, the average depth of the wells here not exceeding 10 fathoms. Besides the date-palm, which appears to be first here indigenous, almost every fruit, common to these climates, is cultivated in Algawf, though in small quantities, as figs, apricots, peaches, oranges, grapes, &c. The pomegranate, which in the villages along the Syrian pilgrim-road, and also in Negd, is cultivated with great success, does not thrive here. Vegetables are grown, but in very small quantities, and much less than in Negd. Between the trees in the orchards the inhabitants sow corn, the produce of which generally suffices for their wants, which is very seldom the case in other villages of the desert.

The town of Algawf, to which I never heard the epithet of Alsirhân (added to its name by Niebuhr and Seetzen) given by any Arabs of this neighbourhood, is by the Syrians regarded as the first place of Negd, and is therefore sometimes called the gate of Negd ("Baḡ al Negd"), but is by the inhabitants of the latter reckoned to belong to Syria. The town consists of 12

quarters, called Sook, whose inhabitants trace their origin from very different Arab tribes and villages. The Syrian character seems, however, to prevail as well in the physiognomy and manners of the people, as in the architecture of the houses and the cultivation of the gardens. The oldest stock of the population is obviously of Syrian origin and of the 'Aduân race, whereas the inhabitants of some of the quarters seem to have immigrated in very late times. It may also be observed that the inhabitants entertain a much livelier intercourse with Syria than with 'Irâk, and that the wandering tradesmen, who occasionally visit Algawf, exclusively come from the former country, the reverse being the case in Negd, where Syrians are very seldom met with. The different quarters of which the town consists are the following, commencing from the west:—

1. Algharb, divided into six smaller subdivisions, viz., Ashwân, Ibnu Huseiny, Sinnâ' Almar'y, Algafriyé, 'Ein ummi Sâlim, Ibnu Ka'ayid. All these subdivisions are situated at a short distance one from another in the N.W. end of the valley, and contain a population of about 100 families, of which the greater part living in Ibnu Ka'ayid (the largest "*sook*" of this quarter), Algafriyé, and Ibnu Huseiny, derive their origin from a tribe of Shammar, called Hamoolet Almunâsibé. The inhabitants of Ashwân are originally Ruwalâ nomads of the 'Eneze tribe, and those of 'Ein ummi Sâlim are Bedawies, called Sirhân. The Sinnâ' Almar'y are all artisans from various towns of Syria and Arabia, who have settled here. The quarter of Algharb is apparently one of the latest of the town.

2. Alder' or Sook Ibn Alder', the most ancient part of the whole town, contains an old building of hewn stone, which, it is said, was converted by Khalîfâ Umar into a mosque and afterwards repaired by Ibnu Sa'ood in the beginning of Wakhhâbism. Detached from this mosque, but close by it, stands a minaret, the only one in the whole town, erected upon the arch, which is built over the gate of this quarter. This is perhaps "the remarkable square tower built of huge broad stones," which Ritter supposes to be, after Joseph Almilky (Seetzen's authority), a kind of "obelisk," or, after Burckhardt, one of the "pyramids," mentioned to him by Turkish travellers in Aleppo, as existing in Der'iyé. For my part I could see nothing extraordinary in this building. It is one of those portals, serving throughout the East as gates to a town or a quarter, surmounted by a small square building with windows and loopholes, of which there is, especially in Cairo, one or more to be seen in almost every street. As the Islâm religion was afterwards introduced, and the portal was deemed the most suitable place from whence to call the faithful to prayer, a turret was built upon the gate in order to

make it like a minaret. Except this portal, now converted into a minaret, I saw no building which could be identified with the supposed obelisk or pyramid. In olden times the building, which may be presumed to have served as a Christian church, is said to have been joined by a subterranean passage to the castle of Almârid, which belongs to this quarter. This passage is now shut up and filled with rubbish and stones; but the place where it is said to have opened was still shown me in the castle. The walls of Almârid, which, by the people here, are said to have been originally twice as high as at present, are carefully built of large hewn square stones, in a style of architecture resembling that of the old castles in Damascus, and have still a height of from 30 to 40 feet above the precipice on which they stand. The principal entrance to the castle is, in our times, from this quarter along the slope of the calcareous mountain; but on the western side there is a narrow postern-gate, secured in former times, it is said, by a strong iron-bound door, which, in the Islamitic conquest of the place, Khalifâ 'Aly is believed to have cloven with a single stroke of his sword. The inside presented nothing worth noticing, nor could I find any traces of inscriptions, nor did the inhabitants speak of treasures or other valuable things discovered in the ruins. Many of the private houses of this quarter are partly built of the same kind of hewn square stones as the castle and the mosque, whereas those of the other quarters, and of all villages in the desert, consist of nothing but sun-baked bricks. The population of Alder' is very mixed; but the main stock is said to have emigrated from the town of Shakrâ in Negd Al'ârid. Beni Der are mentioned by Ritter (Erdk. xiii. 347) as inhabitants of a valley in the Agâ chain called Hafl, who perhaps may be regarded as the ancestors of the present inhabitants of this "*sook*." Forced to leave their native soil, they may have followed the most convenient, and still generally used, route over Alkasîm to the two mountains of Tay, and from thence continued their way over Gubbé up to Algawf. Some families of a still older race, who call themselves Karârît, pretend originally to have come from Gubbé. These are, perhaps, a remnant of the Arabs mentioned by the author of Alkâmoos under the name of Kuroot, as belonging to the Kilâb, who are known formerly to have lived in these parts and probably also in Gubbé, where a quarter of the village still bears the name of Sook Alkilâb. The inhabitants of Gubbé told me, during my stay in their village, that these Karârît still possessed very ancient books, written in an unknown language, in which their genealogy and ancient history were contained; but I never heard this mentioned in Algawf, though I was very intimate with the sheikhs and the elders of the people. This quarter contains three abundant

springs, Alkubrâ, Bard Zubeidâ, and 'Ein Algamal. The total number of families living here amounts to about 130.

3. Sook Alsa'idiyîn, or Alsarrâh, inhabited by five tribes, viz., Alsa'idîn, Al'umar, Al'abbâs, Alsalmân, Alhaboob, of whom the four first mentioned derive their origin from the Syrian villages Alsarrâhiyé and Rakhâm, and the last from Bedawies called Mawâlî. Next to Alder' this seems to be the oldest quarter of the town. It possesses also a castle called Alkuseir, of a later date and built of sun-dried bricks upon the same rock as Almârid, right opposite and at only a short distance from it. It is said to have been erected as an opposing castle against Almârid, at a time when deadly feuds existed between the two neighbouring quarters. This sook contains a population of about 120 families.

4. Alrahîbiyîn, with a population of about seventy families, who are said to have emigrated from a Syrian village, called Ruheibâ, which, according to the American traveller, Dr. Robinson, is situated in the land of Tahta, between Haurân and Nebk. This sook has a spring of running water called Al'aroos.

5. Al'alâg, containing forty families, which immigrated here from Altaflé. A spring in this quarter is called Ghanarnâ.

6. Khadhmâ, so called after a spring of the same name, which rises in the centre of the quarter and supplies the water necessary for the irrigation of the neighbouring orchards. The population amounts to sixty families, who state that their ancestors in the sixth generation immigrated here from Wâdî Sirhân. As they have preserved the language and character of Bedawies purer than the other inhabitants of Algawf, they call themselves Bedoo or Nomads, in opposition to their neighbours, to whom they give the name of Karâwne, a word often used in Syria in the same signification as the Egyptian "Fellâh." Among the number of these families are ten of negro origin, called Mutawalladîn, who are to be distinguished from the other inhabitants by nothing but in their darker colour, and still apparent, though somewhat softened, negro features. There live also in the other quarters some families of these Mutawalladîn; but they are altogether not so numerous as those of Khadhmâ. They derive their origin from negroes bought as slaves in the market of Mekká, and brought as such to their purchasers' homes. Afterwards manumitted and married to wives of their own race, or sometimes, though very seldom, to Arab women, they have multiplied and spread over the desert, where they are everywhere to be met with both in the villages and in the tents of the nomades.

7. Aldalhamiyé was formerly a small quarter close to Khadhmâ, containing about twenty families of the same origin with the Sarrâh, with whom they were allied. But in consequence of an old feud with their neighbours of Khadhmâ and their allies, the inhabitants

of Algar'âwy, their quarter had, about 8 years before, been totally destroyed by the chief of Shammar, who, from his own territory of Gebel Shammar, where about the same time he had established his power, had come with troops to assist his relatives of Algar'âwy. He pillaged and demolished the houses and orchards, cut down the palms, and filled up the wells with stones and trees, leaving nothing to the inhabitants of Aldalhamiyé, but life, and liberty to seek refuge with their allies, the Sarrâh.

Besides these seven quarters, which are situated near one another in the declivities of the mountain in a nearly regular semicircle, there are five smaller ones lower down in the bottom of the vallëy.

8. Alkerâtîn, situated in the western part of the valley, and nearly midway between Gâl-Algawf and the interior mountain, contains only two families, allied with the inhabitants of Algharb.

9. Alwâdî is situated at the foot of a solitary mountain called Sabbâ, which rises in a conical form on the other side of the valley, N.W. of Almârid, close by the side of Gâl-Algawf. It contains eight families of two different tribes, Dirbé and Menâhî, who are allied with the people of Alder'.

10. Ghuttî, N.E. of Almârid, in the bottom of the valley, contains two families allied with the Sarrâh.

11. Alsa'idân, a palm plantation watered by a well, and belonging to a negro family, residing in Khadhmâ.

12. Algar'âwy, consisting of four families of artisans, who derive their origin from a tribe of Shammar, called Armâl, which emigrated from the village of Gubbé. In the feud which prevailed between Alsarrâh and Aldalhamiyé on one side, and Khadhmâ and this quarter on the other, Algar'âwy had been totally destroyed and its inhabitants driven from their own soil and demolished houses, to take up their abode with their allies of Khadhmâ; but afterwards, when the Shammar sheikh had brought the town under his sway and settled the feuds between the different quarters, the Gar'âwy were allowed to clean out their wells and plant new sprigs upon the cut-down palms, and, at the time I left Algawf, they were ready to remove from Khadhmâ to their own rebuilt houses.

There are but very few traditions preserved by the present inhabitants concerning the ancient history of their town. They pretend that the origin of Algawf dates from the time of Suleimân, son of Dawood, and name as the year of its foundation 800 after Christ; an era I scarcely remember having heard mentioned anywhere else in the Islam world. This wise Israelite king, the mighty "dominator of all beings, men, spirits, and beasts," is in general regarded by the inhabitants of all northern Arabia and Negd as the first civiliser of their land, and the

founder of their villages and wells, which he is supposed to have built by the aid of spirits. By this they seem to denote that civilisation was originally brought to them from Syria, in opposition perhaps to the Arabs of Iemen, among whom, in consequence of the position of their land, and the greater intercourse they, in olden times, must have enjoyed with India and Abyssinia, quite a different civilisation may be supposed to have prevailed. Concerning the long space of time which has elapsed between Suleimân and Muhammad, the present inhabitants have nothing, but that their town bore formerly another name, viz., "Dawmât Algalandal," by which it is still exclusively known by the Arab geographers. At the time of the first appearance of the Islamite prophet the town was governed by a man whose name the present inhabitants pronounce Alkeider, but which, in ancient authors, is written Alukeider. He professed the Christian religion, and resided in the castle of Almârid. But this word is used in a very vague and undefined sense for any remoter time, and the people are not certain themselves, whether it denotes an individual, or a tribe, or a reigning chief-family. The last sense seems to me to be the most natural, the more so, as it generally has the article. In his time the town is said to have had a greater extent; the orchards and palm plantations spread over a larger part of the valley, there was a greater abundance of wells and springs, and the whole was enclosed by a common wall. In fact there are still many traces of a former cultivation more extended than in our days. From time to time there are discovered subterranean aqueducts, built of hewn square stones of a most careful and excellent workmanship, which in former times perhaps served the purpose of gathering the rain into the wells, or of carrying the water from springs and wells, which have now disappeared. During my sojourn here, an ancient aqueduct was laid open in Alsa'îdân, which was so spacious that a man could stand in it almost erect, and which seemed to lead to the only well, existing in that plantation. As it was quite filled up with sand, there was only a small part of it opened as yet, and neither its source nor its termination had been ascertained. Others have been discovered in the town itself, leading to places where at present no traces of cultivation are to be seen. Ruins of decayed walls, built of clay and sun-dried bricks in the bottom of the valley, are said to be remainders of the wall with which Alukeider had surrounded his town. Various utensils are likewise often found by digging in the earth, such as large mortars of stone, resembling those in which, in our times, roasted coffee, everywhere in Negd, is ground, and for the cutting of which, the inhabitants of Algawf are still the most renowned artisans. These mortars are yet made here in great numbers, and are sold in Negd often for as much as 1*l.* each. Bellows-stands of the same

form as those used at present in Arabia by artificers, are also very often dug up; but these are cut out of one solid stone, whereas the modern ones are generally made of clay. I was also assured that ancient coins were sometimes found of as old a date as the time of Moses (!); but notwithstanding all the search I made for them among the inhabitants, I never found more than one old Fatimite gold coin; nor did I anywhere fall in with inscriptions or old writings of any kind.

Alukeider was vanquished and killed by the Moslems of the new religion, who entered here, as the present inhabitants state, under the command of 'Umar and 'Aly, when the Christian population was forced to embrace Islâmism. Of the following centuries the inhabitants have nothing to relate but feuds and dissensions between the different tribes and quarters, of which the town consisted. They are still in our days known for their litigious disposition among all their neighbours, who say that Satan will never die in the hearts of the people of Algawf. To this also, the old Arabic saying, cited in Alkâmoos, seems to refer, which calls the people of Almârid "obstinate," and that of Alablak (the old fortress in Teimâ) "overbearing." In the early times of the Wahnâbies, one of the generals of Ibnu Sa'ood entered the town with an army, and destroyed an old tomb in the quarter of Alder', which was adorned by a cupola, and respected by the inhabitants as the sepulchre of Dhoo Alkarnein. Having levied upon the inhabitants the Zakâ tax, ordained in the Korân as one of the five fundamental dogmas of Islâm, he issued forth to other conquests, leaving a substitute to govern the town in the name of Ibnu Sa'ood. Learned Imâms, or Khatibs, as they are called here and in all Negd, educated and instructed at the expense of Ibnu Sa'ood in Almedinâ and Der'iyé, were sent hither to teach the people the Islâm religion, purged and regenerated as it had been by the doctrine of 'Abdu-l-Wahnâb. The feuds and wars were extinguished, justice administered, public safety restored throughout the extensive dominions of Ibnu Sa'ood, and every one still remembers those times with enthusiasm. But when the power of the Wahnâbies fell before the Egyptian Pâshâ, whose troops occupied every province of Negd and Northern Arabia, except Algawf alone, the town reverted to its former state of confusion and discord, which lasted until 'Abd Allah bnu-r-Rashîd, after having strengthened his own power in Gebel Shammar, sent his brother 'Ubeid Allah to Algawf, in order to put an end to the above-mentioned hostility, which had arisen between Khadhmâ and Aldalhamiyé. This was about the year 1838, since which the town has been under the sway of the chief of Shammar, who, however, has no representative of his power residing here. Every quarter has its own sheikh, who decides differences of smaller im-

portance; those of greater consequence being heard before the Shammar chief himself, who cites the parties to his capital Háil, where, in a public assembly, the questions brought before him are discussed, in consultation with the Kâdi. The Zakà tax is collected by five men, elected by the Shammar sheikh among the inhabitants of Algawf, and matters of religious concern are entrusted to private Khatibs, whom the inhabitants of every different quarter elect among themselves. Of those that were educated in Almedînâ, there is only one left in Khadhmâ; he is a native of Gebel Shammar, but all the others are from Algawf. Every quarter has its own mosque, where the daily prayers are offered, and the Friday sermon delivered. After the prayer of noon the Khatib generally interprets some tradition of the Prophet, or some verses of Alkur'ân, or explains the Wahnâby doctrine of the unity of God, and the impropriety of rendering worship to saints, this being the principal point of controversy between the Wahnâbies and other Muslims. They all profess the puritanism of 'Abdu-l-Wahnâb, and call themselves Muwahnidîn, *i.e.* Unitarians, in opposition to other Muhammadans, to whom they give the name of Mushrikîn, *i.e.* those who associate with God, inferior beings as worthy of being adored by man. They regard the name of Wahnâbiyé, generally given to them by the inhabitants of the Turko-Arabian countries, as insulting, and never adopt it themselves. The Wahnâbies, however, do not constitute a sect of their own, but follow strictly the orthodox doctrine of the Imâm, Ahmad Alhanbaly, nor did the princes of the sheikh family of Ibnu Sa'ood coin money in their own name. As in most of the Wahnâby villages, the youth are instructed in the dogmas and ceremonies of their religion, and the art of reading and writing is more general among them than even in the Turko-Arabian towns. Although noted for a litigious and harsh character among themselves, they are by all admitted to be very hospitable and civil towards strangers, and as regards myself, I must confess that even among the hospitable Arabs of the desert, I never met a tribe who surpassed the people of Algawf in that virtue, and none by whom I was better received. They are also renowned for poetical talents; and although the severe and austere Wahnâby puritanism condemns the song and the Rubâbâ, (the only instrument in the desert), as impious and unbecoming a true believer, inasmuch as whoever enjoys poetry and music here, will not enjoy them in the life to come, I seldom passed a night during my sojourn here of about four months, but in the company of young people where a song was sung, accompanied by the monotonous, but charming instrument of the nomads. The natural gift of poetry and music is, however, so common among the Bedawies, that I can hardly say that the inhabitants of Algawf excel others in this respect. As to the statement of

Burckhardt, that men of Algawf sometimes wander into neighbouring lands as singers, I never found it verified here, nor have I anywhere in Arabia or other contiguous lands ever met with emigrants or travellers from this town. They seldom leave their homes except when called to Hâil for some reason or other, or when going to Mekká to perform the pilgrimage. Neither do they undertake warlike expeditions on their own account; but individuals sometimes partake in those of Shammar; nor are they in the habit of resorting, as do the inhabitants of Gebel Shammar and Alkasîm, to the neighbouring countries, in order to get their supplies of wheat and rice and other necessities, but let their Bedawy allies of 'Enezé and Sherârât bring these articles to them from Syria and 'Irâk. As the irrigation of their orchards and palms for a great part is derived from springs and comparatively low wells, from which the water is easily raised, they stand in no particular need of camels, and there are but very few of the inhabitants who possess one or two of these animals, so indispensably necessary in Arabia. Instead of camels, bulls and cows are here used for raising water from the deeper wells, in hides of camels, wild goats, or antelopes. The cattle are here, as generally in Arabia, of a very small and poor race, and are never, but with the greatest reluctance, killed for food. All animals, be they camels or others, that are used for the irrigation are called Sawânî. Thus destitute of camels (the only means of conveyance and intercourse in the desert), the inhabitants of Algawf depend wholly for matters of trade and commerce on the Bedawies, whereas the reverse is generally the case in other villages of Arabia. Besides this, the feuds and intestine wars which, from the very remotest times, seem to have existed between the inhabitants of the town, must always have checked enterprise. If, moreover, we take into account the situation of the place, which, though certainly securing it from hostile invasions of foreign troops, is, in respect to commerce and communication, anything but favourable, we may easily conclude that Algawf must always have been a town of inferior influence in Arab history. Surrounded as it is on all sides, by a vast and waterless waste of sand, in which travelling is highly difficult; neither route, the Syrian, nor that from 'Irâk, leads through Algawf to Mekká, the gathering place for the Arabs of all times, and the cradle of Arab and Islam civilisation. Thus excluded from communication with the cultivated and civilised neighbouring countries, they were reduced to their own resources, which could never be great, almost the only produce of their poor land, which they could exchange for other articles, being dates. Olives are said by some Arab authors to have grown here, but in our days there are none of these trees to be seen, and I doubt whether the soil would suit them. Their few wants, besides what their own

orchards afforded, were probably supplied formerly, as now, by Bedawies, and exchanged for dates ; or they were purchased by themselves at the yearly fair, which Alkalkashendy says was held here in olden times. The remoteness of Algawf from the more frequented roads, and the difficulty of communication, seem to be the principal reasons for holding a fair here. The dates of Algawf are of the most excellent quality, and are preferable in flavour even to those of Basrá and Baghdád ; and though they, for about four months, constituted my principal and almost only food, I must confess I never grew weary of them. There is a proverbial saying, that no dates are to be compared with those of Algawf and Teimâ ; but while there is, strictly speaking, only one species in the latter town of an exquisite quality, every one of the numerous and different species which occur in Algawf is, almost without exception, the very best of its kind. Of this great number I noted no less than fifteen varieties, which are regarded as of superior flavour. They assign as a reason for the better quality of their dates, the circumstance that they in general give their palms less water than is given elsewhere. While the inhabitants of Negd act upon the principle that, the more the palms are watered, the more sugar the dates will contain, and consequently put them under water every day, the people of this town only irrigate theirs once in three or four days.

Though the inhabitants of Algawf pay the Zakà to the chief of Shammar, who receives the tax without being obliged to account for its expenditure, they are not freed from the attacks of the neighbouring nomads. Every quarter is tributary to one or more Bedawy sheikhs, to whom they pay the brother tax, generally in certain quantities of dates. The principal tribes who exact this tribute, are the Sherârât and the 'Enezé tribe of Ruwalâ, called also Kalâs, and of these more especially the two kindred tribes of Nâif and Sha'lân. These two powerful families live for the greater part of the year in Haurân, which district, among the nomads, is exclusively known by the name of Nukrát Alshâm ; but during the summer they disperse in the extensive Nufood country, seeking pasture for their numerous herds of light-grey camels, in the neighbourhood of Algawf and the well of Alshakík. Sometimes they go as far down as Alkasím, and N.E. and eastwards as far as Algezîrá and the confines of 'Irâk, where they meet with kindred clans of their tribe. Many of the wealthier Bedawies live during the greater part of this time at their own expense in the town, and send out into the surrounding desert their herds under the care of a single herdsman, who returns with them every fourth or fifth day, in order to water them at the well. As soon as the dates are ripe, they gather of the fruit as much as they can exact from their brothers, and pack it up in large hides ; ex-

change, for several articles of clothing, some of the oldest camels which are destined for slaughter, and retire to their homes in Haurân. The Sherârât live, as we already have seen, for the greatest part in Wâdî Sirhân, whence they spread to the Nufood, and sometimes to the Sherâ mountains. The principal divisions of their tribe are ; 1. Alfuleihân, whose sheikh, Alhâwy, is the chief of the whole tribe ; 2. Aldhubâ'in, whose chief family is called Shooshân ; 3. Alhulasâ, with the sheikh Ibnu Da'aigé ; 4. Al'azzâm, with a sheikh named Shibly ; 5. Alsuleim, whose sheikh is Alduweiry. The Sherârât regard Algawf as their own proper town, and keep as near to it as they can. At harvest time they come hither in large numbers in order to exchange their cattle, wool, butter, cheese, and what quantities of rice they may have brought from other places. The principal articles, besides dates, which the inhabitants of Algawf have to give in exchange to the nomads, are various kinds of mats, tent-cloths, pack-sacks, all made of wool, and especially a kind of thick, warm, woollen cloaks called 'Abâ, or more usually " mishlah," for the weaving of which they are renowned. These cloaks, though but of a very coarse texture, are strong and warm, and are taken as far as Mekkâ, where they, during the pilgrim-fair, are in great request. Their consumption of coffee is generally supplied from Mekkâ, over Gebel Shammar. All this trade is, of course, carried on by way of barter ; money being extremely scarce here, as well as in most parts of the desert.

The people of Algawf imagine that their town is placed in the centre of the world, and call it therefore often " Gawf Alduniâ," which is to say " the belly of the world." And in fact, the distance from hence to the contiguous cultivated countries beyond the sands, which surround it on all sides, is nearly equal in every direction. Damascus in Syria, Nagaf or Mashhad 'Aly in 'Irâk, Alriiâd, the capital of Negd and residence of Ibnu Sa'ood, Almedînâ in Alhigâz, and Alkerek in Palestine, may all be reached from Algawf in about seven days. The first mentioned town is generally known among all Arabs of the present age by the name of Alshâm Alkebiré, in the same manner as Cairo is called Masr Alkebiré, and if its old name of Dimashk be sometimes employed, it is seldom, and then only by learned men, pronounced thus after the orthography of the Arab authors ; but by the common people of Algawf and Negd, as well as of Syria, it is invariably written Damshak or Dimshik. The Syrians say as a proverb, Alshâm Damshakâ, by which they mean to express that Damascus is a clean and beautiful place and its inhabitants a neat and comely people ; and, certainly, if any town in the East deserve this praise, it is Damascus. On the way to Damascus from Algawf, the following waters were enumerated by the inhabitants : Nabb (one day from Algawf in Wâdî Sirhân), Mureira, Ghurâb, Kurâkir, Alhâ-

zim, Azrak, Bisrá (a village in Nukrát Alshâm), Hureirâ, Ruzdaly on the pilgrims' way, Al'awig, Damascus. On the way to Alkerek there are the following waters : Mabkoo', Al'uicon Albâd, Al'umry, Alhafâir, Alkitrân, Allugoon. The way to Alriiâd, which is generally followed, leads over Gebel Shammar and Alkasîm, and requires about 12 to 13 days ; but the straight way through the desert will probably not much exceed 7 days, whereas Almedînâ can hardly be reached, across Teimâ and Higr, in less than 9. The way to Mesopotamia crosses the Nufood land N.E. of Algawf, and joins, further on, the route which the inhabitants of Gebel Shammar take on their frequent visits to that country ; but, as I already have said, the inhabitants of Algawf very seldom go there. The present name of Algawf (belly), which never occurs in the Arab authors, seems only to refer to the form of the above described valley, which presents, as it were, the aspect of a cavity, sunk in a mountain chain, enclosing it on all sides. The surrounding land of the nearest desert, which may be said to belong to the place, is however not to be regarded as a *low-land*, through which Negd gradually slopes down to Syria, as seems to be the supposition of Von Hammer, quoted by Ritter (*Erdkunde*, xiii. 377), where he gives the Arabic word the signification of extended plains and low grounds in opposition to superincumbent mountain ranges. On the contrary, I cannot but regard the position of Algawf as relatively higher than that of Negd and the mountains of Gâl-Algawf, with the stony and mountainous tracts that surround them towards the W. and N., and as the highest point and, so to say, the crest of the whole northern plateau of Arabia. I likewise must contradict the statement of that great and learned geographer, viz., that the southern side of Algawf is more properly the mountainous part of it, whereas he assumes the northern side to be a comparatively low, flat land. The reverse is exactly the case. As we have already seen, the northern part of the chain rises with a more elevated terrace and extends W. or N.W. with the lower range of Al'udheiry. The northern descents of the chain consist likewise of more or less mountainous tracts for about one day's journey as far as Wâdî Sirhân. The southern and eastern parts of the chain are, on the contrary, somewhat lower, and extend no ridges to the Nufood land, but cease immediately with the edge of the valley itself. Thus there is no connection whatever between these and the two Tay mountains, which latter Ritter supposes by gradually decreasing descents to run into the imagined lowland of Algawf.

N.E. of Algawf, at a distance of 11 hours, is situated another town, called Sukâkâ, or Skâkâ, as it is generally pronounced with the "u" omitted. It contains an old half-decayed castle named Za'bal, and four quarters or sooks, viz., Al'umrân, Alsueyân, Alhirkân,

and Alfeyâd. This place is by Iakoot reckoned among the villages, to which also Daumât Algandal belongs, and is said to be walled in, though not so well fortified as the latter. Its inhabitants are said to be inferior in strength to those of Daumât, and, though I had no opportunity of visiting the place during my stay in Algawf, I have reason to believe this account to agree with the actual state of the present inhabitants. Very frequently men of the place came to Algawf in order to consult me, as a doctor, for different diseases, and I found them all to be rough fellows with unpleasant, and for Arabia, unusually ugly features, and the general state of health in their place was said to be bad. Most of the diseases I saw were secondary and tertiary syphilis. The number of families living there may be estimated at about 400. Another small place, called Kasr Altuweir, containing about ten families, is situated E. b. N. of Algawf, at a distance of 8 hours. Between these two places there is a third, called Kârâ, whose inhabitants, amounting in number to about twenty families, derive their origin from Dughmy Bedawies of the 'Enezé tribe. This also contains an old castle, known by the name of Almushrifé. All these three places, I was informed, are situated in an open flat land of harder soil, containing abundance of water and deep wells, and I therefore suppose the desert on this as on the N.W. side, for the distance of about one day more or less, retains the character of a mountainous land, intersected by ranges, shooting forth from Gâl-Algawf. They are all subject to the sway of the Shammar sheikh and pay him the Zakà tax, which is, however, gathered here by the same men as in Algawf.

The ancient name "Daumât Algandal," by which at present Algawf is exclusively known and mentioned by the Arab geographers, lives still in the memory of the inhabitants, and is said by them to signify a heap of large stones. If this be the true signification of the word, it may be supposed to refer to the above mentioned calcareous mountain, which rises over the plain of the valley, as it were, in the form of a heap. Some of the inhabitants asserted that the word "Gandal" signifies the particular kind of stone of which this mountain consists. Arabian authors do not agree with them in the signification of this word. They refer it to Dawm (written by others Dawmân, Dumâ, and Dawmâ), the son of Ismâ'il, son of Ibrâhîm, or according to others, to Dawmât Anoosh (?), son of Shîth, son of Adam, and, as they differ in the orthography of the name of the founder, they also differ in that of the place itself, some pronouncing it Daumâ, which is the pronunciation of the present inhabitants, others Doomâ. Be this as it may, the renowned Ibnu Alkalby, quoted in the great geographical work of Iakoot, alleges that, when the

progeny of Ismâ'il increased in Alta'hâmá, one of his sons, called Dawmá, emigrated to the present valley of Algawf, situated at 7 days' distance from Damascus, and built a castle there, which he named after himself Daumá. Another author, Aboo Sa'd, quoted in the same work, says that the circumference of the low and depressed valley, in which the town is built, is five farsangs, and that a spring, rising at its western end, waters rich palm-groves and corn-fields. This spring may, perhaps, be identified with 'Ein Ummi Sâlim. The castle which the town contains, the same author informs us, is called Almârid, from the large and heavy stones of which it is built. Aboo 'Ubeidá, quoted in the same work, reckons the place among the villages of Wâdî Alkurá, and places it in the neighbourhood of the two Tay mountains, at a distance of 4 days from Teimâ, stating its inhabitants to be Benoo Kenâná, of the tribe of Kalb, and the two villages Skâká and Dhoo Alkârá (which is the proper way in which the present Kârá ought to be written) to belong to it. The place was surrounded, the author continues, by a wall, and within this wall there was, besides the strong castle of Almârid, also another built by the prince Ukeider, son of 'Abd Almalik bnu Abd Alhay bnu A'îá (?) bnu Alharath bnu Mu'âwiyé bnu Khalâwá (?) bnu Amâmá bnu Salamá bnu Shakâmé bnu Shabîb bnu Ashîris (?) bnu Shuweir of the clan of Sakoon of the tribe of Kindá. It was against Ukeider that Muhammad, whilst in Tebook, sent his general Khâlid bnu Alwalîd, informing him that he would be sure of finding the prince chasing antelopes in the environs of his town. And so it happened. When Khâlid arrived at Daumá he took Ukeider unawares on the chase, killed a brother of his called Hassân, and conquered the place. This happened in the 9th year of the Higrá. After this Muhammad made peace with Ukeider, leaving him in the possession of his land and his Christian faith, upon the condition that he should pay the tribute, which the Muhammadans regard themselves as entitled to exact of every one who will not profess their religion. But another brother of Ukeider, called Harâth, embraced the new religion. When afterwards Ukeider broke his agreement, he was expelled from his land by Khalîfá 'Umar, with all the people of Arabia who refused to embrace Islâm. Ukeider resorted to Alhîrá, where he founded, in the neighbourhood of 'Ein Altamar, a village which he named Daumá after his own native town, whence he had been expelled. In the time of Aboo 'Ubeidá this 'Irak Daumá had fallen in ruins, but traces of it are still to be seen. According to the historiographers of the Muhammadan conquests, Iakoot says, that Daumá was taken in the 12th year of Higrá by Khâlid on his return from an expedition which he had made into 'Irâk. Ukeider was killed by the Muhammadan general because he, after

the death of the Prophet, had refused to pay the tribute and had renounced Islâm, which he had before embraced. It was by reason of that apostacy and breach of compact that the name of Ukeider was given him. Ahmad bnu Gâbir, to whose account of Ukeider, Iakoot gives the greatest credit, relates that the Prophet sent Khâlid, son of Alwalîd, in the 9th year of the Higrâ, to conquer Daumât Algandal. The Governor of the place, Ukeider, was made a captive by the Muhammadan general, and a brother of his killed. The prisoner, when brought before Muhammad, appeared in a velvet mantle, embroidered with gold, embraced the Islâm religion, and was left in the possession of Daumâ, upon condition of paying the Zakà tax and subscribing to other stipulations, made known to him and the people of Daumâ in the following treaty of the Prophet: "In the name of All-merciful God! this is the treaty of Muhammad; the Prophet of God, with Ukeider, when he embraced Islâm and abjured idolatry and the false religion, and with the people of Daumâ: to us shall belong all the waste, uncultivated, and uninhabited lands outside the town, with the water that occurs there; moreover the trappings, weapons, beasts of burden, and the castle: to you shall belong whatever is within the town of palms and springs: neither shall the pasture-grounds be prohibited you, upon the condition that you will observe the prayers at their due times, and pay, conformably to the divine law, the Zakà, which tax however shall be computed at a round sum according to the total number of your herds, and not for every animal separately: remember, this is a covenant and pact in the name of God, which we promise to keep and fulfil in truth: in witness whereof we call God and whoever be present of Muslims." The terms of peace, continues Ahmad bnu Gâbir, being settled and agreed upon, Ukeider was allowed to return to his town. But when Muhammad died, Ukeider refused to pay the tribute, and emigrated from Daumâ to the environs of Alhîrâ, where he founded a town in the neighbourhood of 'Ein Altamar, which he called Daumâ. But as the brother of Ukeider, Alharîth, kept to the Islâm religion, the possession of his property was secured to him, and a daughter of his was married to Iezîd, son of Mu'âwiyé. Some relate, continues Iakoot, that when Khâlid on his way from Syria to Irâk passed Daumât Algandal, he besieged and conquered the town for the second time, and that Ukeider was killed upon that occasion. Others contend that Ukeider originally resided in Daumât Alhîrâ, and having once gone out hunting with his kindred tribe of Kalb, came upon a ruined town, whose decayed walls were built of huge stones. They restored the town and planted olives and other fruit-trees there, and called the place Daumât Algandal to distinguish it from Daumât Alhîrâ. Both of the towns were under the government of Ukeider, who shifted

his residence from the one to the other. This is the substance of the account which Iakoot gives us of Daumá, or the present Algawf. There are, besides, many quotations from poets, referring to this place; but as the manuscript of this most valuable work, belonging to the Asiatic Museum in St. Petersburg, from which I have made this extract, is very faulty and incorrect, I have not been able to give a literal translation of the text.

The Daumát Albhírá, which Iakoot mentions as a sister town to the other Daumá, is obviously the same place which Burckhardt, quoted by Ritter, calls Dumathir or Dumathor. As situated in the open flat lowland of 'Irák, at a distance of at least six days from Algawf, the celebrated author of the '*Geographia Sacra*' had every reason to translate the word "*terra plana*," or the Irák Daumá, to distinguish it from Dawmát Algandal, or the Syrian Daumá, which, as we have seen, is on all sides surrounded by mountains; but there was no occasion for the learned German geographer to conclude from this that Niebuhr might have known Algawf only from its southern side, supposed to be the only mountainous part of the land, whereas the later accounts of Seetzen and Burckhardt might refer to the northern side, presumed to be a quite flat and open low-land.

In the history of Rashíd Aldîn (MS. of the Royal Asiatic Society of London) the following account is given of an expedition which Muhammad made against Daumát Algandal:—"When, in the month of Rebí' Alawwal, being the 50th month of the Higrá, the report was brought to the Prophet that Arabs were gathered in Daumát Algandal, a Syrian village 5 days (!) distant from Damascus and 15 days (!) from Almedíná, he conferred the administration of Almedíná upon Sebá', and set out himself with 1000 men and a guide, called Madhkoor, of the 'Udhra tribe. He marched only during the night and reposed during the day, and when he arrived at the place he found the town empty and the inhabitants fled, having left their cattle and other property an easy prize to the Muhammadans. Men were sent out in search of the people, and at last one of them was found and brought before the Prophet, to whom he gave the intelligence that, when the inhabitants were informed of the Muhammadan troops approaching their town, they all had fled. The people were then prevailed upon to come forth from their hiding-places, and, upon the representations of Muhammad, to embrace the new religion; after which the Prophet returned to Almedíná on the 10th of the second Rebí'." The latest and the most critical historiographer of the old Arabs, M. Caussin de Perceval, in his excellent work '*L'Histoire des Arabes avant l'Islamisme*,' vol. iii. p. 414, relates, from Tabary and other Arabic authors, the final Muhammadan conquest of Daumát Algandal in the following manner:—"When in the 12th

year of the Higrá, Aboo Bekr sent two of his generals, Khâlid and Iyâd, to penetrate into 'Irâk by two different ways in order to conquer that province, he enjoined the latter, who was to take the direct road across the desert, to subdue the inhabitants of Daumât Algandal, who had revolted. The general, however, was so far from being able to reduce the insurgents to obedience, that he found himself embarrassed in the siege he had laid to the town, and wrote to Khâlid, who, after having conquered and occupied Alhîrá and Anbâr, was by that time in 'Ein Altamar, urging him to come to his assistance. Leaving a garrison in the subdued towns, Khâlid hastened to his brother-general's help to Daumât Algandal, conquered the town, subdued the rebellious inhabitants, and put to death not only Ukeider, who, refusing to fight against him, had advised the people to make peace with the Muhammadans by surrendering their town, but also another governor of the place, called Goody, who, at the head of an army consisting of the warriors of the place and a great number of neighbouring Bedawies, had made a sally against Khâlid, in which he was captured. Other historians however, relate, continues M. C. de Perceval, that Ukeider was only made prisoner and brought to Almedînâ before the Prophet. Afterwards he was set at liberty by 'Umar and exiled to 'Irâk, where he built Daumât Alhîrá. We may, perhaps, with more probability suppose that Ukeider contrived to escape from the Muhammadan conquerors, or that he, if made a prisoner, was not long detained in captivity, but was, soon after the conquest, allowed to return to his native place or exiled to 'Irâk. From the new settlement which he founded here, he might occasionally have returned to Daumât Algandal, where he still continued to exercise some influence and power, until 'Umar, in the very beginning of his Khalifat, determined upon executing the command of the Prophet "to permit no professor of any other religion than the Muhammadan to dwell in Arabia." Ukeider was then forced to fly his birthplace altogether and settle in the new Daumá. To this expulsion of the Christians and final occupation of Daumât by the Muhammadans, the still current tradition seems to refer, which invariably attributes to 'Umár the conquest of this place. 'Aly, who by the same tradition, is said to have assisted at the conquest and with a blow of his sword to have struck open the iron gate of Almârid, is, I believe, mentioned by no author as a partaker of any expedition against Daumá. This final occupation of the place, which took place during the Khalifat of 'Umár or of Aboo Bekr, tradition confounds with the expedition which Muhammad, while in Tebook, sent against Daumá under the command of his general Khâlid. The present inhabitants both of Tebook and Algawf tell us of this expedition as the first and only conquest the Muhammadans made of their towns,

and it seems so much the more probable that such an occupation did take place, as the Prophet, during his sojourn in Tebook, also received messages from the other neighbouring towns of Eilá and Udhruh, offering to pay tribute to him on condition of being allowed to retain their old religion. The expedition of the 5th year of the Higrá, mentioned in the history of Rashîd Aldîn and also in the *Tarîkh Alkhamîsy*, according to C. de Perceval, iii. 129, was chiefly undertaken in order to chastise some Bedawy tribes of Kalb and Sakoon, who had attacked peaceful karawâns on their way from Syria to Almedîná, and seems, except in the plunder gained from the inhabitants, to have exercised no influence on the political state of the place.

Alkalkashendy, in his above-mentioned genealogical work, reckons Daumát Algandal among the market-towns of Arabia, stating that Arabs from far and near arrived here on the first day of the first Rebî', and continued carrying on a considerable trade by way of barter until the last of the same month. During this time they were hospitably entertained by Ukeider, the governor of the town; but sometimes it happened that the tribe of Kalb make themselves masters of the fair, when the Arabs were entertained by some of their chiefs.

As to the religion which before Islâm prevailed in Algawf, there is but one opinion among the present inhabitants, who unanimously agree that the Christian faith was professed there. But the tradition of the Muhammadan prophet, which Iakoot has preserved in his geographical work, seems to imply that at some time or other the Jewish religion also had been professed there. If we consider the relations and the intercourse which Algawf must necessarily, in consequence of its situation, at all times have entertained with Syria more than with any other country, we may suppose that the religion and civilization which during every different age prevailed there, had more or less penetrated also here. We may, without much improbability, presume that each of the two religions in its turn was the predominant in Algawf, and that at the time of Muhammad's appearance, both of them were tolerated together, as is still the case in most of the Eastern towns. But Arab authors remind us still farther of an idol which, under the name of Wadd or Wudd (Love), was worshipped by the inhabitants of Daumát Algandal. The desert was, in my opinion, never the proper home of idolatry; neither does the character of true Bedawies, nor the nature of their land, agree with that worship. Wherever, therefore, idolatry formerly prevailed in the desert, I suppose it to have been introduced by those tribes from Iemen, that from time to time emigrated from their own land, and for a longer or shorter period overran and occupied Negd, and the greater part of Northern Arabia. In

Iemen, idolatry was probably introduced from India, between which land and the southern parts of Arabia there apparently was in olden times, as to a certain degree there is still, a very lively intercourse. The route emigrants from Iemen followed, led generally first to Mekká, which town still seems to me to have more of an Indian than a real Arabic character; from hence they spread over Alhigâz and Altahâmá, and along the foot of the mountain ranges, which stretch out from the main chain in a N.E. direction, forming the northern boundary of Negd, whence they gradually came to the two mountains of Tay. From this they had to choose between two different roads—one leading N.E. to Mesopotamia and Persia, the other N.W., either over Algawf or Tebook, to Syria, Egypt, and Northern Africa. Wherever they went they probably carried their idol with them, and when settled in a land, they surely erected it there to be worshipped and adored by them; but it seems improbable that they should have tried to convert to their religion the old inhabitants of the lands in which they took up their abodes. On the contrary, a general toleration in religious matters seems to have prevailed throughout Arabia in the age of ignorance, as the period before Islâm is called by Muhammadan writers; and it may even be presumed that those Iemen emigrants, when they came into a land, whose inhabitants surpassed them in culture and civilization, would gradually more or less conform to their manners, language, and religion. This was the case with the two Iemen tribes, Kalb and Sakoon, who held the sway in Algawf at the time of the Muhammadan conquest of that town. Having worshipped here for some time past their idol Wudd, they embraced the Christian religion, to which they held true until they were converted to Islâm, by the Muhammadan conquerors, by force. Thus we may, in conformity with the still current tradition and the greatest Arab historian, Ibnu Khaldoon, as cited by C. de Perceval (i. 214), suppose, that at the time of that occupation, the predominant religion in Algawf was the Christian faith, in opposition to the statement of Ritter (xiii. 379), that at that time, the Benoo Kalb still worshipped their idol Wudd in the shape of a man.

On the 30th of August I left Algawf in company with a Bedawy family of a small tribe, called Hawâzim, who live intermingled with Sherârât in the neighbourhood of Skáká. These Hawâzim I believe to be remnants of the formerly powerful tribe of Adwan, which, under the name of Hawâzim, spread over a great part of Negd and was of considerable influence in the ancient history of the Arabs. They now lived here despised and poor, exposed to plunder and pillage from their powerful neighbours of the Shammar tribe, who, continually harassing them in larger or smaller pre-

datory and pilfering parties, had already robbed and carried away to their own homes the greater part of their weaker enemy's cattle and camels. It was with a view of securing himself and the small remnants of his property, that my companion had decided on deserting his home and his own tribe, and was going to emigrate with his family and the few camels left him to his enemy's country, where he was sure of finding security by paying the Shammar-chief, allegiance and the Zakà tax. As he belonged to a tribe at enmity with the people he was going to, he wanted a protector on his way, in case he should happen to fall in with any party of his enemies. This protector was a woman, native of the Shammar village Gubbé, but married and settled in Algawf. She followed us with her husband, and proved to be a sufficient safeguard, inasmuch as her presence really saved us from being plundered by a predatory party of her townspeople whom we met with on our way. Having crossed the valley of Algawf in a S.E. direction for about three-quarters of an hour, we ascended the mountains of Gâl-Algawf, which on this side are somewhat lower, and covered on their slopes with a loose and soft sand. On the other side we had no descent to make from the crest of the chain; as the mountains vanish imperceptibly in the sands of the Nufood land, which commences here and continues uninterruptedly to near the Aga chain in Gebel Shammar. After a march of five hours in this sandy tract, we made a halt for the night.

On the 31st, a continued march of 13½ hours in a S.S.E. direction brought us to the wells of Alshakîk, situated, six in number, on a plain of a hard and saline soil, very much contrasting with the soft sand, of which the surrounding tracts consist. They have all a depth of from 20 to 25 fathoms, forming large basins below, and opening in round narrow mouths of about one yard diameter. They are built of large square stones with great care and good workmanship, and upon the stones that formed the openings, I could distinguish various signs of crosses and figures, meant apparently for letters, though now very much effaced and indistinct. The water is sweet and excellent, and never fails totally throughout the year. As it is the only well between Algawf and Negd, in a land that abounds in pasture, even to the end of summer, it is of the greatest importance, not only for the communication between Syria and Negd, but also for the nomads, who in any season may be sure of finding pasture here for their herds. During the two last months of this summer there had encamped around these wells more than one hundred families of the Ruwalá, Shammar, and Sherârât, who found sufficient pasture for their numerous herds of camels during that long period; but as the water finally began to decrease in the wells,

so as not to suffice for the watering of the cattle, they had been compelled to leave the place two days before our arrival. From Algawf to Alshakîk is usually accounted only 12 to 14 hours: but we had been nearly 20 on the road on account of our weak and meagre camels. These are probably the wells mentioned by Iakoot under the same name "as a watering-place belonging to Benoo Abîd (?) bnu 'Amroo bnu Temîm. Alshakîk (he adds) is by some regarded as a plural form of Alshakîká, which signifies every piece of ground of a mixed soil of clay, sand and stone, lying between two ranges of a deeper and looser sand." This perfectly agrees with the nature of the ground in which these wells are dug; and, in fact, at every place where I have met with wells and water in this Nufood land, the soil has been of this same character.

Having passed the greater part of the following day, the 1st of September, at the wells, in filling our water-skins and giving our camels drink, we made but a short march of six hours. Our direction was the same as the preceding day, S.S.E. To our right we saw during the whole of our day's march a low range of mountains called Altuwâl, extending from N.W. to S.E.; but on the following day, in the forenoon, they had already disappeared from our sight.

On the 2nd we made a march of $14\frac{1}{2}$ hours, always in the same S.S.E. direction, following a kind of road called Alkhall, the tracks of which can generally be pretty distinctly traced along the whole road between Algawf and Gubbé, but in some places they were quite swept away by the moving sand. This greatly puzzled our guide, who was not sure of his way; but early in the morning we had descried in the horizon, right before us to the S.S.E., two solitary mountain peaks rising as a beacon midway between Algawf and Gubbé, above the level of this sand-ocean.

On the 3rd, we reached, after a march of three hours, the two mountains, which stand so close to each other as to form one sole base, from which each of them rises into a conical summit. The northern mount is called Al'aleim, the other Alturky. Perhaps these two peaks might be identified with the two mounts, mentioned by Iakoot under the names of 'Alam Alsa'd and Dagoog. He places them at one day's distance from Daumát Algandal, adding that they are of considerable height, and so close, as to join one another. Dagoog, he subjoins, is an uninterrupted ridge of sand, extending for two days' march as far as one day's distance from Teimâ, on the other side of which, commences the desert (probably the Syrian). One day E. of Teimâ commences, in fact, the Nufood land, and the distance from these two peaks to Teimâ may, with all probability, be estimated at three days; but the distance of only one day from Algawf, which

Iakoot gives to his two mountains, does not agree with that of these peaks. They are of importance as land-marks in this desert, where, on account of its unvaried and uniform character, a traveller may easily lose his way. From the two peaks we made another march of 12½ hours this day.

On the 4th our march was 18½ hours. Early in the morning we perceived before us in the horizon another mountain, bearing S.S.E. It is at the foot of this mountain, called Muslimân, that the village of Gubbé, the object of our journey, is situated; and we accordingly directed our course direct towards it, and reached the place on the following day after a march of 13 hours.

Our march from Algawf to Gubbé had thus been 87 hours; but I ought to observe that our animals were very weak and meagre, particularly towards the end of the journey, when during four days they had tasted no water. The two last days the camels very often knelt down of themselves from fatigue, in defiance of the blows and kicks by which we tried to rouse them. One of the unloaded animals lay down in the shade of a small shrub, and we were obliged to leave it there to die. They were, besides, allowed to pasture on the dry herbs along the way; and as the animals that had no rider wandered away from the road, our guide, his wife with a child at her breast, the two little boys, and I, were every instant obliged to dismount in order to drive them back to the road. This naturally retarded our march very much. If we, moreover, take into account the nature of the land, undulating in continual hills and valleys, all covered with deep and loose sand, in which the animals' feet often sank very low, and consider the many détours and circuits the road makes in order to avoid the most difficult grounds, we may estimate the delays caused by these circumstances, to have increased the number of hours' march to at least a third part above what an equal length of road would require under ordinary circumstances. Generally this way is made in 4½ days; but even this is more than the same distance would take to be travelled through in a land of an easier and more level ground. The direction was in general during the whole of our route S.S.E., according to the rule which the people of the land give a traveller about to traverse this desert, "so to direct his course that he always has the polar star on his left shoulder-blade."

Gubbé is situated on an extensive open plain of an elliptical form, and that hard stony soil, which generally in this land distinguishes a place where water is to be found. This plain is surrounded by a ridge of very low sandstone hills, above which rises to the W.N.W. the higher mountain of Muslimân, and to the E.S.E., right opposite, another somewhat lower peak, called Alghawtá. The distance, between these two peaks, is about 10 English

miles; but the length of the plain in the other direction from N. to S. is a little more. The hills, which border the plain on the southern side, are very low, and, covered with sand as they partly are, they can hardly be distinguished from the sand-hills of the contiguous Nufood; but those on the northern side are higher. Near to Muslimân northward, there rises another smaller peak, called 'Eneize. The village is built on the northern part of the plain, at a distance of about one mile from Muslimân, and consists of five divisions or sooks, viz., Altureif, Alselâl, Alhamâlê, Alkilab, and Almug'a'alât, of which the last-mentioned is separated from the others, and extends to the S. on the plain. The four others are placed in a row from E. to W. The houses are constructed of sun-burnt clay-bricks, almost the only building materials used in the desert, but they are generally larger and more comfortable than those of Algawf, also of a somewhat different architecture, the larger of them presenting a front somewhat resembling in form the propylæa of the old Egyptian temples. Almost every house has its orchard joined to it, or it is sometimes erected in the centre of it, not as in Algawf, where the plantations are all separated from the town. Each orchard has its own well, from which the water is raised for irrigation by aid of camels; they are cultivated with great care and laid out with taste, and both the well and the roofed path which the animal takes, when drawing up the skin-bucket with its contents, are overhung with vines. Besides palms (which, however, do not produce here such excellent dates as those of Algawf and Teimâ), and other fruit-trees, common to these countries, we now meet with a new tree, a species of pine, called Athal,* which more rarely occurs in the northern parts of Arabia, and then only wild, but which is frequently cultivated by the inhabitants of Negd on account of its wood, which they exclusively use in building. There is no spring of running water in the whole place, but a great abundance of wells, though all of them are very deep and contain a hard and somewhat brackish water. The number of families amounts to about 170, all belonging to the tribe of Armâl, regarded as one of the noblest and greatest of the Shammar race. Their character differs somewhat from that of the people in the parts whence I came, and their features present another type than the Syrian. They are of a sicklier complexion and of a weaker constitution, and diseases of various kinds are common in their village. This may in part be ascribed to the inferior quality of the dates, which constitute the principal food of the people here, as in all Negd, and the brackishness of the water. Their mode of living is quite the same as that of the nomadic Bedawies, excepting that they dwell in fixed abodes

* The Oriental Tamarisc.—R.

and houses. Most of them possess great herds of camels, which they either give in charge to their Bedawy brothers, or send out with their own herdsmen on the pasture grounds in the neighbourhood of their village. The situation of their village and their own numbers protect them not only from attacks of enemies, but also from almost all dissensions with the nomad sheikhs; and they themselves make continual predatory expeditions against Sherârât and other tribes in the northern parts of the Nufood land. Upon pretext of a holy war against infidels, who neither pay the Zakâ tax, nor observe other precepts commanded in Alkur'ân, they regard it as their duty, as true Unitarians, to harass and persecute with incessant plunder and pilfering, all tribes who do not profess the Wabhâby creed, until they have forced them to enter in alliance with Shammar, by consenting to pay their chief the Zakâ and to pledge him their allegiance. During this summer parties of about 100 men had five different times made predatory excursions from this village against Sherârât, and collected a booty of upwards of 2000 camels. The village is seldom visited by pedlars and those wayfaring traders, who so often are met with in the villages along the pilgrim-route and in larger towns of the desert. During my sojourn here there was, however, one trader from Almedînâ, who complained of doing but slight business. The inhabitants get their clothes and other necessities generally from Háil, and the small supplies of rice which they want, are brought to them from Irâk, by their Bedawy allies. Wheat, millet, and oats they cultivate themselves, and the produce is generally more than sufficient for their wants. Bedawies of different tribes arrive here in great numbers, especially at the time of the date harvest, and during my stay in the village there were upwards of 150 nomad tents pitched on the plain and among the houses. The greater part of them were Ruwalá and Shammar, but families of other 'Enezé clans, as Bishr and Tukarâ, were also of the number, and some of Sherârât and Hawâzim, who already had made alliance with Shammar. As the environs are of the best pasture grounds in the Nufood land, and Gubbé is the only place that contains water between this and Alshakîk, there is, besides, at all seasons of the year, a great conflux of nomads in this village.

The few and incoherent traditions handed down to the present population regarding their ancestors and the former possessors of this land, are the same as those preserved among the Shammar people in general, but, as I shall have occasion to relate them afterwards, I omit mentioning anything but what regards Gubbé in particular. The mountain of Muslimân, which, rising about 500 feet above the level of the plain, forms the most prominent feature of the place, is said in former times to have borne the

name of Alketeifá. We have very often had occasion to see in the course of this journey how modern names have been substituted in place of the old ones, handed down to us by tradition or by geographers. This change of names was in particular very natural in Arabia, where every tract and place continually changed masters, and it seems so much more likely to have taken place in the mountain of Muslimân, as the very word, in the same manner as that of the above-mentioned peak of Alturky, apparently betrays a modern origin. It is in this mountain the present inhabitants tell us, that the remoter generations of the former possessors of the place had their habitations, and they still see traces of their houses and palaces here. They showed me the places where the markets of the mountain-town were laid out, and where the streets led between the cliffs; high perpendicular mountain sides, they pretended to be remains of palace walls, erected by genii for the accommodation of their ancestors, and assured me that sometimes pieces and fragments of various utensils are found in the mountain clefts. I could, however, see nothing in the pretended remains of their ancestors' abodes, but ruins and fissures in the mountain itself, which, as it consists of a very frail sand-stone, in the decomposition it has undergone in course of time, has burst in tremendously large gaps and clefts, which the lively imagination of the Arabs has formed into palaces and abodes for their possibly troglodyte ancestors. Or it seems rather probable that the change and revolution this mountain obviously has undergone, is the effect of some heavy and sudden earthquake. The plain, extending at its foot, is strewn over with immensely large stones and cliffs, seeming as if suddenly detached and rolled down from the superincumbent peak, and the interior presents the aspect of a glen, so to say, in form of a vast hall, floored and walled by mountains. The inhabitants say that, in former days, the whole of the plain, of which now but a very small part is cultivated, was covered with corn-fields and orchards, which for a great part were watered by an abundant spring, the place of which fountain-head is still shown in a mountain-rent in the slope of Muslimân. The water was led in small channels through the subjacent plain, and furrows, which still are seen in some parts of it, are said to denote their old course. At that time the wells also are said to have been more numerous and a great deal more abundant; so that one, for instance, is pretended to have been large enough to contain 60 water-wheels, over which the heavy hide-buckets were drawn up, all at one time. The source is now drained, and all endeavours of the inhabitants to find its origin have proved fruitless, and so have the spells and exorcisms, which every stranger arriving here is forced by the people to try, in order to conjure the water to flow again.

The only Arab author, by whom I have found any mention made of this place, is the author of *Alkâmoos*, who says that Gubbé is a settlement belonging to Benoo Tay. Iakoot mentions Keteifá, pronouncing it, however, Kuteifá, as a mountain at the upper end of a valley, called Mabhal, which belonged to Abd Allah bnu Ghatafân. Another author, Aboo Zeyad, whom Iakoot quotes, says that Kuteifá is a water belonging to 'Amroo bnu Kilâb. In proof of the former statement, a verse is cited from Imru Alkeis, and of the latter, some lines from Aboo Gâbir Alkilâby. Both statements may be regarded as correct, if we suppose Imru Alkeis to mean the mountain itself, and the other poet the now drained spring, which in his time, perhaps, still contained water. If the plain, upon which the village is situated, in former times was called Mabhal, a name which I did not hear mentioned, the present Muslimân is, in fact, situated at its upper end, inasmuch as the plain does really slope from that mountain S.S.E. towards the opposite peak of *Alghawtá*.

There is a great quantity of inscriptions and different figures, partly engraved, as it seems, with some sharp iron instrument, partly made with a kind of reddish slate stone, in the sides of Muslimân and on the huge stones which lie spread around its foot. Many of them are made by Bedawy children, who thus beguile the hours, while tending the herds on the pasture; but others evidently date from remoter times. The figures that most commonly occur, are those of camels, horses, sometimes mounted by a warrior armed with a javelin, dogs, sheep, occasionally also wild animals of the desert. My attention was particularly attracted by an evidently ancient figure, representing a small cart on four very low wheels, drawn by two camels. It is well known that in our times, wheels are very rare in the East, and especially in Arabia, where I have never seen them anywhere but in Teimâ, whose inhabitants occasionally use a small cart on four low wheels for dragging stones, which is nearly of the same appearance and construction as this, designed on a large rock at the foot of Muslimân. All these inscriptions and figures are drawn with clumsy and inexperienced hands, and perfectly resemble those I have seen in some other places of northern Arabia in the environs of Tebook. The longest and most clear inscriptions I found on the N.E. side of Muslimân on a wall, of which a part seemed as if planed for the purpose. The characters were very much effaced in the brittle sand-stone, and difficult to make out. The whole of the smooth plane in the mountain side, forming an ellipsis, whose longest diameter I estimated at about one yard, seemed originally to have been written full with such signs. Others are seen on some of the huge stones which lie spread upon the plain below the mountain.

Below these inscriptions is drawn the figure of a camel. I was told that the sides of the chain were covered on its whole extent with such figures and inscriptions, and I consequently descended along its foot, examining the mountain-walls and stones; but I soon found that the farther I removed from the main peak of Muslimân, the more insignificant became the inscriptions. On the N.W. side of Muslimân I also found an inscription in Kufic letters, containing, however, only the Basmalé; but none in modern Arabic characters.

On the 18th of September I left Gubbé, in company with a guide of the Shammar Bedawies. Our way led across the plain, right towards the peak of Alghawtá, which we reached after a march of 3 hours. Immediately on the other side of the peak, recommences the Nufood land, which had been interrupted by the plain of Gubbé, with its undulating ground of hills and valleys of loose sand. Solitary peaks are seen here more than in other parts of the Nufood, rising above the undulations, and the whole is limited by the mighty mountain chain of Agâ, which we descried from this bearing E.S.E. We made a march of only 6 hours more this day.

On the 19th we arrived after a march of 9 hours E.S.E., at a small village called Kenâ, situated on a plain of very white chalky ground, surrounded by a low range of sandstone hills. The village consists of fifty families of the tribe of Armâl, and contains six abundant and deep wells, in all of which the water is sweet and good. Around each of these wells, separated at a short distance one from another on the plain, there has arisen a small hamlet of about six to ten houses, with their adjoining orchards. This village is by its own inhabitants, as by the people of Negd in general, asserted to be the birthplace of Abou Zeid, the Bedawy hero of Benoo Hilâl, so renowned in Arabic tales; and here Sultân Hasan, the chief sheikh of that tribe, is said to have resided. Kenâ is by Abou Zeyâd, as quoted by Iakoot, stated to be a water-place belonging to Benoo Kusheir, and Iakoot himself mentions this place upon the authority of a man of the Tay tribe, native of Gebel Shammar, as a mountain E. of the valley called Alhâgiz, adding, that N. on this mountain are situated two other small peaks, named Alsâiratân.

One hour S. of Kenâ the Nufood land ceases suddenly, changing, on a very sharp line of demarcation, into a hard, perfectly flat ground, covered with a slender stratum of coarse granitic gravel. This kind of land, of which the greater part of Negd consists, is by the Arabs called Kâ'á on account of its flatness, and Geledé on account of its hard soil, in opposition to a rugged undulating ground, which they designate by the name of Wa'ar (plur. Wu'oor), whether its undulations be formed of peaks or sand-

hills. The word Nufood, which in our days is almost the only name given to the vast and extended sand-tract, through the centre of which our way had led from Algawf, is in the same manner as Bathâ, properly used to signify a fine and loose sand, and then applied to every country, and every plain or valley, which consists of such a sandy soil. But in the old language, the word Nufood has no other signification, than that of dearth and destitution of provisions and water. It seems, therefore, probable that this word originally was applied as a name to every extensive and perilous desert tract, where travellers and their camels run the risk of perishing by the length of the way, and by falling short of provisions and water, in the same manner as the words Mahlaká and Beidâ, and others of like signification, are employed in this sense; and certainly there are few, if any, parts of the desert which better deserve this denomination, than that which in our days is generally called Nufood. The old name Dahnâ, by which it is exclusively known by the Arab authors, is seldom used by the present inhabitants, and then even more in the sense of a fine and abundant sand, than as a common name of the whole land, and is always pronounced by them Dâhânâ. The name Dhâhî I scarcely can remember having heard but once or twice, and Ta'oos is only used to signify the sand-hills of which the tract consists. Be this as it may, the present Nufood is one of the largest and most extensive tracts of Arabia, occupying the whole centre of the northern part of the peninsula. If we regard Wâdî Sirhân as constituting a part of this land, its western boundary will be a line drawn from the solitary mountain Hulwân, about 8 hours E. of Teimâ, up to the well of Weisit, and from thence, continued till about 2 days S. or S.E. of Damascus. The southern boundary extends from Hulwân, nearly in a semicircle along the route I made from Teimâ to Gebel Shammar, approaching the Tay chain of Agâ, in some places at only some few hours' distance. The eastern boundary is very irregular, inasmuch as the sand-ridges on this side extend very unequally, some as far down as nearly to reach the Persian Gulf, others vanishing very soon in the stony plain, which lies between the Nufood and the sea-coast. The largest and longest of these ridges is one which, under the name of Dahnâ in a stricter sense, has been stated to me by Shammar Bedawies to commence somewhere near Algawf, and in a S.E. direction, forming the limit of the province of Alahsâ, to extend as far down as Râs Alkheimâ. Perhaps it may with more probability be supposed to join the vast sands of Iebrîn. As for the northern and N.E. limits of the Nufood land, I have not been able to ascertain their extent, but they may perhaps be supposed to be formed by a northerly continuation of the Dahnâ ridge, bending its course north-westwards

around the land of Algawf, and joining thus Wâdî Sirhân. The western parts of this tract are higher and more irregular, consisting of ridges and valleys of sand, continually alternating with each other without any precise direction; and the parts between Algawf and Gubbé, and between Hulwân and Weisît, seem to be the proper centre of the Nufood. The western boundary line is sharply defined by the Nufood range, which, wherever I have seen it here, rises about 100 or 200 feet above the subjacent Syrian desert, and extends with an uninterrupted ridge of sand-hills, resembling the wall of a mountain chain, along the edge of that sterile and stony plain. On the southern limits, in the descents of the land towards Agâ, the intervening valleys enlarge in circumference, and become open concave plains bounded by sand-hills, increasing in circuit, but diminishing in height, and here and there interrupted by ridges of sandstone. Towards E. and S.E. the country falls into low sand-ridges, branching out from the higher western parts, and enclosing between every two of them, flat but long valleys, which for a longer or shorter extent, run down towards the Persian Gulf. What I have seen of Wâdî Sirhân has quite the same character, though the outlines of its features and the undulations of its surface are in general less sharp than in other parts of this tract. Between Wâdî Sirhân and the proper Nufood, which are the two principal parts constituting this extensive sand desert, the chain of Gâl-Algawf, with the mountainous tracts adjacent to it, rises higher than both, but on each side there probably extend ridges of sand over from one to another. The Nufood land is, on its whole extent, one of the richest pasture-grounds in Arabia; but for want of wells and sources, it can only be visited by the nomads during the spring, when the rain gathers in ponds and pools. The middle part of it is especially poor in water, and therefore seldom, if ever, an encampment of Bedawies is seen between Alshakîk and Gubbé; but the northern parts of Wâdî Sirhân, and the southern slopes of the Nufood bordering on Gebel Shammar, are during the whole of the year very much frequented; the former by Sherârât and Ruwalâ, the latter by Bishr and Shammar. In the eastern descents nomadize Shammar, Dhafir, and Muntafik during the winter and spring; but in summer they all draw nearer to the cultivated countries—Shammar towards their own land, and the others towards the Euphrates and Tigris, and at that time there are few nomads met with, except single families of Sulabâ, the most despised tribe of Heteim. Occasionally some larger tribe encamps around the abundant wells of Leiná, from whence they send their herds to pasture in the surrounding land; but it is a perilous and precarious station, on account of the continual parties of Bedawy robbers, who pass this on their predatory expeditions

against hostile tribes, and who seldom fail to seek for water here. There is in general a greater abundance of wells and cisterns in these parts of the land than in the other parts; but the quantity and duration of the water they contain, quite depends upon the quantity of rain during the season. On the Mesopotamian pilgrim-route, leading over these eastern slopes of the Dahnâ desert, and which is still known by its old name of Zubeidâ's Road, Bedawies have informed me that fresh and good water is found every day, and that the wells here, though in general very deep, are considerably lower than those occurring in the interior parts of this tract.

There is, in Iakoot's geographical work, a long article on this part, of which I will try to give a short extract, though the only manuscript I have had the opportunity of consulting is very incorrect, and I candidly confess that the sense in many places has remained obscure to me. Having spoken of the derivation and the different orthography of the word, the author suggests that "the name of Dahnâ has probably been given to this tract on account of the great variety of herbs and brush growing there. Upon the authority of Aboo Mansoor, this part is said to belong to Benoo Temîm, and to consist of seven ridges of sand, with a valley between every two of them. The length of Dahnâ is from the plain of Iansoo'á* to the sand desert of Iabrin; and it is, notwithstanding the scarcity of water, one of the best and richest pasture-grounds in the world, sufficient in good years for all Arab nomads. Dahnâ is a beautiful and delicious country, with a soft soil, and a very salubrious climate, so much so that its inhabitants never suffer from fever" (which disease is very frequent on the coast of the Persian Gulf). So far the quotation from Aboo Mansoor. "Other geographers," Iakoot continues, "state that the last declivities of Aldahnâ commence in the vicinity of Iansoo'á, on the left hand of the pilgrim-route from Albasrá to Mekká. These declivities are connected with the ridges of Aldahnâ, which, five in number, extend in a diverging manner from one main body of sand towards Iansoo'á, and are by some compared with the five parts on which the camel reposes when kneeling down. Of these five ridges, that which is situated furthest up (to the N.), bordering on the lowland of Benoo Sa'd, is called Khashâkbish, on account of the noise caused by the great multitude of herds its inhabitants possess. The second ridge is named Hamâtân; the third Rimth;† the fourth Mu'abbar; and the fifth Khorawaih. The third authority quoted by Iakoot is Heitham bnu Ady, who says that the valley is called Aldahnâ, which runs through

* Hammer, quoted by Ritter, *Erdkunde*, xiii. 363, reads Hasn Mersuua, which probably is incorrect.

† Rimth is the name of a very common desert herb. — R.

the possessions of Benoo 'Temîm, in the desert of Albasrá and the land belonging to Benoo Sa'd; but where it passes through the country of Benoo Asad, it assumes the name of Man'ig. From this it continues its course through the land of Ghatafân, and is called Alrummá, which is the valley generally known by the name of Batn Alrummá or Wâdî Albâgiz, on the way from Feid to Almedîná. Where it runs through the land of Tay it receives the name of Háil, and in the land of Kalb, that of Kurâkir, and in the land of Taghlib it is called Sawâ. From this it again reflects to the land of Benoo Asad under the name of Man'ig, and from thence to the Ghatafân, who call it Alrummâ, which is the valley, Batn Alrummá, on the Mekká-route between Feid and Almedîná, also known by the name of Wâdî Albâgiz. From thence it passes farther on to the land of Tay, where it receives the name of Háil, and so on to the land of Kalb and the village of Alnîl (in the vicinity of Alkoofá); and no matter how many people may pass through the land, this valley provides them all with water." After this quotation from Heitham, Iakoot as usual cites verses from the poets referring to this land, the translation of which, being of no geographical import, I will not here give. The last quotation from Heitham is also given by Ritter in the above-cited place from Hamaker, who appears, however, to have used a still more incorrect manuscript than that which I have consulted in the Asiatic Museum of St. Petersburg.

From this it appears that the Arab geographers do not agree upon the number of ridges which extend from the sand-tract of Aldahnâ; some enumerating them as seven, others only as five. I regard the last number as the correct one, inasmuch as Háil and Batn Alrummá, stated by Heitham to constitute parts of this tract, must doubtlessly be placed in the country S. of Agâ, where the nature and character of the Nufood land has ceased altogether. Háil is perhaps the valley-land which, under the present name of Albatîn, extends between the two Tay mountains, Agâ and Selmâ, and Albâgiz may be supposed to be the land S. of the latter of these mountains. If that part of the Dahnâ desert, which is said by Heitham to pass through the country where the Kalb Bedawies live by the name of Kurâkir, could be identified with the tract, where in our maps the water station of the same name is laid down in the vicinity N. of Algawf, it would be evident that the present Wâdî Sirhân was comprised by the old Arab geographers under the general name of this tract, and that therefore the special name, by which it is known to all Arabs of our days, was omitted or ignored by every author, even by the diligent Iakoot. Supposing Hamâtân of the Arab geographers to be the ridge which on the N.E. side, borders the valley now called Alhamâtiyé, we may pretty exactly determine the situation of

the four others, although I must avow that I never heard any of their old names mentioned by the people here. From the account given of the journey which I made from Gebel Shammar to Mesh-hed Aly in the summer of 1848,* it may be seen that Alhamâtiyé is a flat valley-land of somewhat harder soil than the surrounding Nufood, bordered on its N.E. side by that sand-ridge which in a stricter and more proper sense is at present called Aldāhāné, and on its S.W. side by another ridge, which my Bedawy companions of that journey told me was the end of the Nufood tract. That latter ridge, to which I, however, cannot remember any special name was given by my companions, I suppose to be the Rimth-ridge of the Arab geographers. The low sand-stone mountains of Seilá, mentioned in that account, probably belong to that ridge. The valley-land (Shakíká) between these two Nufood ridges, required a march of $13\frac{1}{2}$ hours to cross, and contained water in a well called Hazil. S.W. of Seilá we also passed in a march of $13\frac{1}{2}$ hours a similar valley, bordered on the other side by a Nufood ridge, which I suppose to be the old Mu'abbar. This tract contained the deep well called Alatwá. S.W. of that ridge extends the plain of Alkhattá, bordered on the other side by a Nufood ridge, which passes along by the N.E. declivities of the Agâ chain, and the low mountains of Keisy. This plain, on which is the well of Tayim, we crossed throughout its breadth in a march of 7 hours. The Nufood, which borders this plain or valley on its S.W. side, may probably be identified with the Khoorawaih ridge of Arab authors. As to the first mentioned of these ridges, Alkhashâkhish, which the Arabic geographers place farthest up in the vicinity of the low-land, where Benoo Sa'd lived, it must evidently be situated somewhere N. of the Dāhāná or Hamâtân ridge, in the tract which in our days is called Alhagará. Though, properly speaking, the character of the Nufood land ceases on the N.E. side of that ridge, and the sandy soil of which it consists, here changes into a mountainous and stony ground, I remember, in my journey across this tract, to have fallen in with smaller ridges of Nufood, of which I, however, was then not able to ascertain any definite direction. We may perhaps, without improbability, assume a lower sand-ridge to run parallel with the Dahnâ ridge through the land of Alhagará, which, supposed to be the old Khashakhish, would form the N.E. boundary of a tract called Musheikîk, whose very name, derived from the same root as the word Shakíká, denotes its character of a valley between two Nufood ridges. This supposed ridge would, if continued towards S.E., pass through the desert S.W. of Albasrá, at perhaps some days' distance from that

* See Journal of the Royal Geographical Society, vol. xx.—Ed.

town. Here the ancient Iansoo'á must have been situated, in the neighbourhood of which place the last hills of the Dahnâ Nufood are said to begin. Áboo Mansoor, quoted in Iakoot's work, mentions Iansoo'á with the additional epithet of Alkuff, as a water station on the pilgrim-route from Albasrá to Mekká, situated on the limit of the Dahnâ sand-tract, between Mâwayé and Alriiah, two other stations on the same way. Another author, Ubeid Allah Alsakoony, whom Iakoot also quotes, likewise places Iansoo'á on the Basrá pilgrim-route, 2 days from Alnibâg, with the intervening station of Alkhabrâ; adding that, when the traveller on his way to Mekká, leaves Iansoo'á in the night, he passes the following morning the last declivities of the Dahnâ on his left hand. Now, among the many Nibâg enumerated by Iakoot, there is one said to be a place in the town of Albasrá. Supposing therefore Alnibâg to be perhaps the gathering place for the pilgrims in the immediate vicinity of Albasrá, we may place the beginning of the last easterly declivities of the Dahnâ desert, at about 3 days' distance from Albasrá in a S.W. direction, which is the course the pilgrims take at present from that town to Mekká. The epithet of Alkuff and Hazn is probably added to the name of Iansoo'á, on account of the stony and mountainous ground the surrounding land consists of, and to which the name of Alhagará, given it by the present inhabitants, also refers. The Arab geographers make a distinction between the ridges (Agbul) and the hillocks (Akmâ'), or *humps*, in reference to the comparison they make between this tract and the camel, which form the last easterly slopes of the Dahnâ desert, and place the latter on the left hand of the Basrá pilgrim-route to Mekká. As my journeys in this tract passed through its more western parts, I had no opportunity of ascertaining the character of its last slopes towards the Persian Gulf; but from the statements of the Arab authors we may infer that the eastern part of this vast sand land, on its extent from Iansoo'á to Iabrîn, is intersected by an intervening narrow tract of somewhat harder soil, dividing the ridges (Agbul) from the hillocks (Akmâ'). It is in this tract, also a kind of Shakîká, that, on account of its situation, the greatest abundance of water in this land is to be found, and through which consequently the Basrá pilgrim-route, as well as part of Zubeidá's road, led to Mekká. The country on the eastern side of this tract, we may suppose to consist of lower hillocks of soft sand, showing the same character and aspect as Wâdî Sirhân, on the other side of the Nufood. But I never heard any mention made of this land of Nufood hillocks by my Bedawy companions on the journey to Mesopotamia, nor have I found in Arabic authors any clew for determining the farther extent of these hillocks towards the Persian Gulf. I may, how-

ever, here give, as an individual conjecture of my own, the opinion, that the Nufood land of Aldahnâ may perhaps bear some resemblance to the immense Iemenian sands, known by the name of Alahkâf. We may represent to us the whole of the interior of Arabia as consisting of two vast plateaus of sand, divided from each other by the intervening tract of Negd. This latter plateau, occupying the middle part of the peninsula, is on one side sheltered against the Dahnâ sands by the Tay chain of Agâ, and on the other from Alahkâf, by the chain of the broad mountains (Gebel Al'ârid). On the western side, both of the two sand-wastes are cut off by the mighty barrier-chain (Alhigâz), running along the coast of the Red Sea, or by tracts of mountainous high-lands (Sarawât) descending from that chain; but their eastern descents run down, towards the Persian Gulf and the ocean, into low flat coast-lands, Aldahnâ into the valley of Alahsâ, and Alahkâf into Mahrâ; and they are both connected with one another on this side by the ranges of the Dahnâ hillocks, extending between Iansoo'â and Iabrin. But whether the southern plateau be one uninterrupted waste of sand, occupying the whole tract between the broad mountain of Negd and the Iemenian chains, and thus comprising both Alahkâf and that part which, under the name of Alrab' Alkhâli, is laid down in our maps as the uninhabited wilderness of Arabia; or whether it be divided in halves by some ridge, extending from the mountains of 'Umân to the opposite land of Negrân in Iemen, I will not venture to guess. There are tracts where no traveller, except some daring Bedawy, ever set his foot, and of which the authors give no information. From the description I have endeavoured to give of Aldahnâ and the sand-ridges stretching out from its higher western parts towards the Persian Gulf, it may be inferred that the land slopes down to the S.E. But not only has this tract, but the whole peninsula of Arabia has, in my opinion, a southerly or south-easterly decline, in opposition to the statement of Ritter and some of the Arabic authors, who suppose that Arabia gradually rises towards the S. I regard Syria and its adjacent desert as the highest part of the peninsula, and Mesopotamia with the coast of the Persian Gulf and Mahrâ, as the lowest, although the mountains of Iemen may rise higher above the land than the ridges in Negd. Wherever I have been in the interior to the E. of the barrier chain, I never fell in with a valley or a winter-rill (Seil) which did not run in a southerly or easterly direction. The climate seems also to prove the S.E. decline of Arabia. In the western parts of the peninsula the climate is in general good and salubrious, and Almedînâ, Gebel Shammar, and Algawf are, by all the inhabitants, admitted to be very healthy places, whereas Alriiâd and the more eastern parts of Negd are very

much complained of on account of their insalubrity. Along the coast of the Persian Gulf fevers are known to rage for the greater part of the year; Iabrîn is by the Arab authors noted for its foul and sickly atmosphere; and the marshy environs of Albasrá, and more or less all the lower parts of the Mesopotamian flood-lands, are still in our days shunned for their sultry and humid heats. This certainly is to some degree also the case with the coasts of the Red Sea, which, especially in some places, as, for instance, Giddá and even Mekká, are noted for a very insalubrious climate, in comparison with the higher situated parts of interior Arabia; but, upon an average, they are, particularly the northern parts, far more healthy and more free from diseases, than those of the Persian Gulf, and are also regarded as such by the Arabs. The inhabitants of Arabia denote this southerly or south-easterly slope of their land even in their language, in the expressions they use of *descending* from Syria towards Negd, and *mounting* from thence to the former land and Egypt. The people of Gebel Shammar *ascend* to Almediná, and *descend* to the lands of Ibnu Sa'ood, and even to Albasrá and other parts of 'Irâk, which country probably is one of the lowest in all Asia; and we may suggest that the province of Negd has received its name of high-land from comparison with Iemen and the southern parts of Alhigâz, whence, even from the very earliest times of Arabian history, emigrations have been going on to the northern and interior parts of the peninsula, whereas, on the contrary, but few and insignificant emigrations from the N. to the S. are to be traced. There is an old belief among the inhabitants of Negd that, of the different changes and phases, they believe our earth has undergone at various times by the influence of the different elements, one was effected by the wind. During a long space of time, they tell us, God produced a heavy northerly hurricane, which covered their land with its numberless sands, and caused its slope towards S. The Arabian authors differ very much in opinion with each other with regard to the slope of the peninsula. Some of them say that Iemen and Tihâmá are the upper, and 'Irâk and Syria the lower parts of Negd; others, and among them the author of Alsihâh, contend with more probability, as it seems to me, that Negd is the land which rises from Tihâmá towards 'Irâk.

But to return to our journey. We had made a march of $2\frac{3}{4}$ hours from the village of Kenâ, when we entered the mountain chain of Agâ, known also by the name of the ranges of Hâil. Our way lay over an open flat betwixt the mountains for about 5 hours, after which we reached a village called Lakeitá. It is situated on the same plain, and contains a population of about 120 families, all of Shammar origin. It is also mentioned by Iakoot (who,

however, pronounces it Lakîta) as a water in the last descents of Agâ, known besides by the name of the Small Well. One hour from Lakeitá we passed another small village, called Wakîd, which contains about 30 families. In 2 hours from this we issued from the mountains on the open plain, which extends along the foot of Agâ on the S.E. side, and reached in one hour more the town of Háil, the capital of Gebel Shammar, and the residence of the chief sheikh of that tribe.

The principal and most prominent features of this tract are two mountain chains of granite, which still retain their ancient names of Agâ and Selmâ. It is evidently to these mountains and to the name of the tribe, who now and probably for a long series of centuries, have been in possession of the land, that its present name of Gebel Shammar (the Shammar mountains) owes its origin. Formerly it was called, after the tribe who then lived here, Gebelâ Tay (the two mountains of Tay), which name is very often by the Arabic authors shortened to Algebelân, in the same manner as the present inhabitants and the people of the neighbouring countries say Algebel (the mountains), instead of the Shammar mountains. Agâ is by far the larger of the two, extending in a N.N.E. and S.S.W. direction, about 5 days in length, and 8 to 10 hours in width, to judge from the valleys, through which I have myself crossed the chain in two different places. The height of the chain, which is pretty equal on its whole extent, I estimated to be about 1000 feet above the level of the subjacent plain. The other chain, Selmâ, runs parallel with the former, separated from it by an intervening plain, called Albatîn, whose breadth is about 12 hours' march. It has quite the same character and aspect as Agâ, also the same height, but not the same extent, the circumference of the whole chain probably not exceeding 3 days' journey. They both consist exclusively of coarse-grained granite of grey colour, and unlike other mountains in the interior desert, which generally are quite naked and barren, they are covered with a wild vegetation of small brush trees, not dissimilar to those occurring on the Syrian chains, and are intersected by flat valleys and plains, especially Agâ towards the N.N.E. This chain continues its course towards S.S.W., and passes over into the chains of Alhigâz, thus forming the natural boundary of Negd on the N.W. side. Its N.N.E. extent is abruptly cut off in the vicinity of the Keisy peak, at a distance of about one day from Háil; and in the vast tract extending for 8 days eastward from this to the Persian Gulf, and 10 towards 'Irâk, there are no mountains of any consequence, but low inconsiderable peaks of sandstone, rising here and there above the sand. On the N.W. side it stands in no connection whatever with any other chains, and rises quite solitary on this as on the other side,

with tolerably steep walls, contrary to the statement of Ritter, who supposes it to flatten down towards Algawf, in gradually decreasing slopes. By a line of hard, gravelly ground, about two hours in width, it is separated from the Nufood land, whose ridges and descents of sand I have nowhere seen reach the foot of this chain; and on the other side extends the extensive plain of Albatin, covered with the same granitic gravel that, for the greater part, constitutes the soil of all Negd, nor have I anywhere noticed that fine and loose sand, gathered in its fissures and glens, with which the foot and ridges of other mountains in the interior of Arabia are generally overspread. Whether there be any rise of the chain towards either of its extremities, I will not presume positively to decide; but I rather believe there is none of any consequence. As for the valleys, which in a great many places cross the chain, they obviously have a S.E. slope, though the mountain walls on this side apparently do not exceed the N.W. ones in height. Selmà likewise rises quite solitary over the plain, and joins no other chains, as far as I know, in any direction. Besides Agâ and Selmà, the country is intersected by several other lower ridges and solitary peaks of sand-stone, running generally in an opposite direction to the granite chains. Among the latter the most remarkable is a solitary high peak of a conical form and a swarthy appearance, which, under the name of Samrâ Hâil, rises, close to that town on its eastern side, to nearly the same height with the granite mountains. Samrâ Hâil ought probably to be identified with the peak which under the name of Al'awgâ, is mentioned by Iakoot as a solitary mount* between Agâ and Selmà. He tells us, in reference to these three mountains, upon the authority of the legends, that a man of the ancient people of Al'amâlik, called Agâ, was in love with a woman of his tribe, whose name was Selmà, and that they used to meet at her home, until at last her relations, discovering their secret, resolved upon taking revenge for such an affront. Her husband, whose name is not mentioned, and her five brothers, Alghamîm, Almudill, Fadak, Fâid, and Alhidthân, agreed upon waylaying them; but warning being given to the lovers, they fled, together with an old woman, named Al'awgâ, who had been the nurse of Selmà. They were, however, pursued by the six relatives of Selmà, overtaken, and killed, each on a different mountain, which was then called after that person's name who perished on it.

Both Agâ and Selmà abound in wells and springs, around most of which palms and corn-fields are cultivated by Bedawies; but

* The word *hadbâ*, occurring in the Arabic text, is still used by the Bedawies of the Sinâ peninsula as a general name for every kind of softer and looser stone, in opposition to the word *sullâ*, by which they designate that harder kind of rock, of which the granite mountains of their land consist.

in other parts of the land there are only very few streams of running water, and those generally tepid and brackish. But the water in the wells is, on the contrary, almost without exception, of the most excellent quality, light and soft, and very much accelerating the digestion, if we are to believe the inhabitants of Háil, among whom it is a common saying that "a man may eat a whole roasted sheep and digest it, provided he drinks a bowl of the water of their town with his meal." When first raised from the earth, where it is found very deep, it is, however, tepid, and requires to be cooled in the hides, which the inhabitants of Arabia use, instead of the potter's wares of Egypt and other Eastern countries. The wells are all dug in circular form, with their mouths built round with stones, and their depth on an average may be estimated at 20 to 25 fathoms. It requires considerable skill to find the rill, or *the sea*, as the inhabitants call it, which the water, gathered from the mountains, follows in its subterranean course; and I have myself seen here, as well as in many other places of Arabia, instances of very deep wells having been dug without any water springing up from their cavity; but the general rule is, that the nearer the granite mountains, the greater the chance of lighting upon the stream. The water is raised by means of the hydraulic machine, exclusively used in Negd and Mesopotamia, which consists of two perpendicularly erected wheels, a larger one over the centre of the well, called *Almahâlé*, over which runs the thicker cord of *Alrishâ*, fastened at the top of the large bag, made of the whole of a camel's hide; and a smaller wheel, of a cylindrical form, at the very opening of the well, called *Aldarrâg*, over which runs a slender rope, fastened at the mouth of the bag, consisting of the long throat of the animal. The ends of the two cords, of which the thicker is generally twisted of slips of a young camel's hide, and the other of the palm-tree, are fastened to a small saddle, made expressly for this purpose, on the hump of a camel, which, being driven down a somewhat sloping course, thus raises the heavy bucket. As the body of the bag is mounted higher by the cord running over the *Almahâlé*, it pours its contents of water through the narrow throat, bending over the cylinder in a low, flat basin, built of stones close by the side of the well. From this it is led through a gutter, made of grooved-out palm-trunks, into a pond, forming a large reservoir in the centre of the garden, from which it is spread, by means of small channels along the earth, at the pleasure of the owner, to every tree and every bed in the orchard. This reservoir, which always ought to be filled with water, also serves the women for washing and the men for making the many ablutions, which are ordered by the Islâm for different kinds of impurity; and, as it is surrounded by vines and various species of

fruit-trees, it is a cool and very delightful place, greatly adding to the beauty and the comfort of the orchards, which, being almost the only property of the inhabitants and their principal means of subsistence, are attended to with the greatest care. Besides palms, the cultivation of which tree seems to be most suited to the soil of the desert, the people cultivate almost every species of fruit common to this climate, although in but small quantities, in consequence of the scarcity of water and the great difficulty and expense with which it is raised from the deep wells. The fruit, however, is seldom allowed to ripen, but is usually eaten green, in consequence of the great love which Arabs in general have for immature fruit, or because they have no patience to wait for its maturity. Vegetables are also grown to a greater extent than I have seen in any other desert village, especially gourds of uncommonly large size, pumpkins, and different species of melons, of all of which they keep great quantities for the winter. The gardens must, besides, serve for fields to grow wheat, millet, and maize, and many of the richer inhabitants sow also clover in them for their horses. Corn is cultivated in the open plains outside the villages, partly by rain, partly by irrigation; and in good years the produce is nearly sufficient for the settled and the nomadic population of the land. But if the crop fail, they bring their supplies from 'Irâk, generally Mesh-hed 'Aly and Kerbelâ, which are the principal granaries for this land and for Alkasîm, and which also for a great part, provide Negd with its rice. The home-grown corn is, however, and with reason, preferred to that of Mesopotamia for its quality and substance, and is sold at a higher price than the imported. The oats particularly are of excellent quality, and are used here, as in all Negd, very much for making bread. The Benoo Tamîm, who live in this tract, are especially known as skilful and diligent agriculturists, who seldom occupy themselves with anything else. The Shammar are in their turn a very enterprising people, and show a greater propensity for trade and warlike expeditions. Contrary to the inhabitants of other desert villages, the townspeople of Shammar are regarded as superior to their Bedawy brothers in courage and in the art of using arms; and it is doubtlessly more to them, than to the nomads, that the sheikh family of Ibnu Alrashîd owe the victories they have gained over all their neighbours. When the chief intends making an expedition against another tribe, the people of the villages are first individually summoned, and often more or less forced to engage in the enterprise, every one on his own camel or horse, and with provisions and ammunition of his own for so long a time as the expedition is reckoned to last; and these always constitute the main force of the army. A general summons is then issued to the nomades to assemble at a

certain place and a fixed time, in order to partake in the expedition ; and, although they generally come in great numbers, their time not being taken up by other occupations, they are regarded only as auxiliaries, and but little depended upon in the action. When the expedition is finished, every partaker of it is paid according to the decision of the chief, either in money or by a share of the booty ; the inhabitants, however, complain that their chiefs, in this, as in many other cases, set aside both the prescripts of the Kur'ân and the old customs of the nation. But even in peaceful enterprises the townspeople take the preference over the Bedawies. In the yearly karawân, which takes the Mesopotamian, and to a certain extent, also the Persian pilgrims, from Mesh-hed 'Aly to Mekká, and, after performance of their religious duties, brings them back the same way, the leader himself is a member of the sheikh family, and most of the conductors belong to the townspeople of Shammar, whereas the number of Bedawies, following the karawân, is very small. On the other hand, it is in many respects the interest of the townspeople to keep friends with their nomadic kinsmen. For the various enterprises in which they continually engage, they want a great quantity of camels ; and as it is nearly impossible to keep these animals in villages so poor as those in the desert, they are obliged to give them in charge to the nomades during the time they can dispense with them. As, however, the camel is the only animal they use for the irrigation of their fields, they must always, according to the extent of their plantations, keep one or more of them at home ; but after every three months, which is the term the animal can stand that wearisome labour, they exchange it for a fresh one. The poorer of the villagers, who cannot afford to buy on their own account, the camels they stand in need of for irrigation, hire them for the term of three months from the Bedawies, who are paid for this, and for the charge they take of other animals, delivered to them in order to be pastured with their own herds, either with ready money, or (and which is more usual) with dates and corn, when harvest time comes. Thus continual intercourse and the most intimate relations, grounded upon mutual interests and reciprocal assistance, are kept alive betwixt the two classes of Shammar, which has greatly contributed to the increasing power of that tribe. I regard the Shammar as unquestionably one of the most vigorous and youthful tribes at present in Arabia, and their power and influence extend yearly more and more over their neighbours. From Alkasîm as far up as to Hawrân, and from the lands of Ibnu Sa'ood in the eastern parts of Negd, as far as the mountains of Alhigâz, the nomades have all been subdued and obliged to acknowledge the sway of Ibnu Alrashîd by paying him the Zakà tax. From far and near the nomades and their sheikhs

bring their disputes and litigations before the tribunal of Ibnu Alrashîd to be settled by him and his Kâdî, and during my sojourn here there were about 200 persons from the most different parts of Arabia, entertained as guests by the liberal 'Abd Allah, while waiting for his decision in some suit or other. His own household consisted of nearly 200 persons, the greater part of whom were manumitted Negroes and Egyptians who had been left behind the army of Ibrâhîm Pâshâ, all able-bodied men, skilled in the use of arms, experienced in war, and ready to obey blindly the commands of their master. Through this body of servants, constituting, so to say, his life guard, and through his own personal influence, 'Abd Allah had the power to execute his will and to enforce obedience to the sentences he passed, and, in case of disobedience and obstinacy, to punish the refractory. I have myself seen a number of nomad sheikhs imprisoned in his palace, on account of their refusing to pay the Zakâ, and both hands of an inhabitant of Hâil were cut off for being suspected of conspiring against the family of Alrashîd; and I often witnessed how the sheikh-judge himself chastised with a stick his subjects for meaner faults. I mention this only with a view of pointing out the great difference there is, between the power which the Shammar sheikh exercises over his tribe, and that which ordinary Bedawy chiefs have over theirs. The latter have no other influence or command over the meanest of the tribe, nor any means of enforcing obedience to decisions, than their own eloquence and power of persuasion, and the authority and credit their own personal qualities and merits have procured them among their people.

During about ten years, as the inhabitants of Hâil told me, 'Abd Allah bnu Alrashîd had governed the Shammar tribe. His predecessor, a cousin of his called Sâlih bnu 'Aly, had, out of fear for the great credit and influence 'Abd Allah possessed among the people, exiled him from the land. 'Abd Allah resorted to Alrîiâd, regarded, after the destruction of Der'iyé, as the capital of Negd and the residence of the Wahnâby princes of the family of Sa'ood, where a prince then reigned called Turkey, a son of the hapless Sa'ood and father of the present governor of Negd, Feisal. Here 'Abd Allah joined in a warlike expedition which Feisal made to the environs of Alahsâ. While still on the expedition, the report was brought to them that Turkey had been killed by his cousin, Almeshârî, who, declaring himself governor of Negd, had taken possession of the palace of the murdered, after having driven away from it his wives and women and other household. Keeping this news secret from their followers, the two leaders hastened their return to Alrîiâd, where they, after a short fight, and chiefly by a stratagem, contrived by

‘Abd Allah, made themselves masters of the castle and the person of Almeshâri. The usurper was put to death, and Feisal proclaimed governor of Negd by ‘Abd Allah from the summit of the mosque, and acknowledged by the people in this dignity. Installed in his government, Feisal now declared ‘Abd Allah, to whose prudence and dexterity he chiefly owed his success in the whole affair, sheikh of the land of Shammar, instead of Sâlih, who was deposed ; but as he for the moment had no assistance to offer his friend, nor any power to put him in the place he had appointed him to, ‘Abd Allah returned to his native land quite alone, trusting solely to his own personal qualities and the credit he had among his countrymen, for getting the better of his cousin Sâlih. He had many hardships to endure here, part of which he has celebrated in vivid lines of his own composition ; during the day he hid himself in the mountains of Agâ, and at night he descended to the villages of Háil and Kafâr to the houses of some of his friends and adherents, who, in the mean time, roused up the people in his favour. As soon as a sufficient party was brought over to his side, he made head against his adversary and vanquished him. Sâlih, seeing himself deserted by his tribe, fled with his three brothers towards Almedîná, in hope of receiving assistance from the Turkish Pâshâ governing that town ; but they were overtaken on the way in the small village Kasr Alsuleimy, by ‘Abd Allah’s brother, ‘Ubeid, who killed them all but one, called ‘Isâ, who, contriving to escape, arrived at Almedîná, where the Pâshâ received him kindly and promised him Turkish troops to reconquer his land. In the mean while ‘Abd Allah also had sent his brother ‘Ubeid to negotiate with the Turkish Pâshâ, and as he was able to make a higher offer than his antagonist, consisting, I was told, of 2000 camels, a sum of money, and other presents, he was constituted sheikh of Gebel Shammar. The Turk retained ‘Isâ as his guest, but in fact as a hostage, by means of whom to force ‘Abd Allah to fulfil his promise. Since that time ‘Abd Allah remained in undisturbed possession of the province until his death, which happened in the summer of 1847. He was succeeded in the place by his two sons, Talâl and Mit’ib, who now governed the land together. They acknowledge, at least nominally, the supremacy of the chiefs of the family of Sa’ood, residing in Alriâd, and call themselves in a manner their vassals, although they give no token of their allegiance, but send occasionally volunteers to assist them in their wars, and a small share of the tribute, the Shammar extort from the helpless Persian pilgrims that take their way to Mekká. Sometimes also they allow them part of the booty they take in the warlike expeditions, in which they continually embark, on their own account, against such tribes and villages as have not yet entered

into their confederacy. The later Sa'oods have in general lost much of the vigour and resolution, which, in such a distinguished manner, characterised the first princes of the family; and Feisal, the present sheikh of the Negd and the Imâm of all Wabhâbies, though respected for his strict adherence to his religion and rather liked for his lenient and clement character, is, upon the whole, thought less of, than the energetic 'Abd Allah, who was by most people admitted to be the *de facto* governor of Negd. And it was indeed to his prudence and energy and to the undaunted courage of his brother 'Ubeid, that the Shammar owed the great preponderance they, although comparatively a small tribe, have gained over all nomads and villages in their neighbourhood. By means of the Zakà tax, which the family of Alrashîd levies upon every subdued tribe and conquered village; with the booty they have gained from their expeditions, and the confiscations they have made of Sâlih's and his partisans' possessions, they have become one of the mightiest and most influential sheikh families in all Arabia. But power and wealth alone did not procure 'Abd Allah this great authority among the Arabs; he owed it far more to his own great personal qualities, his intrepidity and manliness, his strict justice, often inclining to severity, his unflinching adherence to his word and promise, of a breach of which he was never known to have rendered himself guilty, and, above all, to his unsurpassed hospitality and benevolence towards the poor, of whom, it was a well-known thing, none ever went unhelpt from his door. These virtues, the highest a Bedawy can be endowed with, 'Abd Allah was endowed with in a high degree. Nevertheless, he had many adversaries among the surviving members of his predecessor's family and the clan of Ga'far, to which they belonged, whom I heard very often complain of 'Abd Allah's arbitrary government, and particularly of his brother 'Ubeid's roughness and cruelty. Talâl and Mit'ib, the two present governors of the land, were extolled as possessed of the same great qualities as their father, but as of a milder and softer character, and I greatly apprehend, particularly in case of their uncle 'Ubeid's death, that they will not be able to repress the discontent which commences to ferment against them. Whatever be the result, it is certain that, before 'Abd Allah's time there was no safety for person and property in the land, and not very old men remember still the times, when no one ventured to go from Hâil to Kafâr without a company of 10 to 20 armed men; a journey of only 3 hours, which I myself walked quite alone. There is a common saying among the present inhabitants, that one may go from one end of their land to another, bearing his gold on his head, without being troubled with any questions. Formerly, I was told, the villagers were divided into parties, who lived in open defiance,

plundering and robbing each other, on every opportunity, in the streets and in the very houses of their quarters.

Ever since the first promulgation of the Wahnaby doctrine, the Shammar have been its most devoted followers and champions, who, partly as brave and valiant combatants in the armies of the Sa'oods, partly and more particularly as belligerents on their own account, have very much contributed to its spread in the western parts of the peninsula and in supporting it in later times, when the ardour of its adherents commenced gradually to abate. Though the boisterous zeal and the unrelenting austerity with which the first preachers and protectors of this creed stepped forth to propagate their puritanism, have gradually now slackened, and the extravagances and extremes, naturally inseparable from the promulgation of every new doctrine, to a great extent have been erased by time, Wahnabism is still very strictly adhered to in the land where it first made its appearance, particularly so in the eastern parts of Negd, in the dominions of the family of Sa'ood. Here I was told that the people not only held true to the dogmas and tenets of their faith with an unflinching belief in their internal truth, but also with tenacious punctuality still conformed themselves to most of the severe prescripts ordained to them with regard to outward ceremonies, and a greater simplicity of life and manners. In the first early days of the Wahnabies, tobacco, for instance, was prohibited without any reserve, as a plant grown from the urine of Iblis; the use of silk was interdicted men altogether, and women were permitted to wear it only to a certain extent; poetry, music, and other amusements were condemned; restraint was put upon rice, as a food not in use among the Arabs at the time of the Prophet and, as they contend, never eaten by him; oats were recommended as preferable to wheat, and as the most suitable nourishment for a true Wahnaby; friendly intercourse with every other sect of Muslims was regarded as illicit, and war preached against them as a holy duty, so long as they refused to abjure the worship of saints, &c. To these and other restraints the people of Háil told me, not without a certain sneer of derision, that the subjects of the Sa'oods still submitted more or less; but they have long since been declared void, or at least, greatly modified among Shammars, to whom the continued intercourse with 'Irák, Higáz, Égypt, and the strangers that visit their land, has imparted a greater liberality of opinions. Thus, for instance, a man may perform his devotion in a dress which is mixed with one-half silk; at other times he may dress wholly in silk; but the prayers he says in such a dress are not acceptable. Tobacco is tolerated, and seems to become more common again, though a smoker is generally disliked and not allowed to perform the part of Imám or rehearser of the prayers, before a congregation. The greater part of the people, however, detest and condemn still the

use of tobacco, and I remember a Shammar Bedawy who assured me that he would not carry that abominable herb on his camel, even if a load of gold were given him. The two principal tenets of the Wahnaby doctrine, to which the Shammar still unalterably adhere, are the rejection of all saints, even the Prophet himself, as mediator between God and man; and 2ndly, the necessity of saying the prayers publicly in a mosque, in common with a congregation, and not alone at home, as is the general custom with other Muhammadans. In consequence of this rule every different quarter in the villages is generally provided with a mosque of a smaller size, where the people assemble at the time of the five daily prayers, in order to perform their devotion in common; and in Hail there is besides, a larger one in the palace of Ibnu Alrashid himself, where the whole congregation meets on Friday to make their holy-day prayer and hear the sermon delivered on that occasion. At this service some scores of women also generally assist, forming rows behind the rest of the congregation; but all other prayers it is regarded as more decent for the sex to perform by themselves alone at home. The Wahnaby women are very punctual in observing the religious duties; and while in other Arabian lands I can scarcely remember having seen a woman perform her devotions at home, far less in a mosque, I saw the greater part of those in Gebel Shammar and Algawf, very punctually go through their five daily prayers. The Wahnaby princes keep a strict eye upon assembling the people to the Friday prayer, and there were in Hail many instances of 'Abd Allah's having severely punished several men for default of attending to that service. In the great mosque of Hail the prayers are said by an Imâm, whom the prince himself appoints and pays. He is generally a man who has received some literary education in Almedîna, Alkâhirâ, or Alriiâd, which principally consists in learning the whole or part of Alkur'ân by heart, and the knowledge of all the petty and minute ceremonies that accompany the Muhammadan ritual, besides other questions of religious concerns, founded on their code and the traditions of the Prophet, and made up into articles of faith by Ahmad Alhanbaly, the founder of the orthodox sect of the Wahnabies.* He ought moreover to be versed in the controversies between his co-religionists and the other Muslims, which however, as already we have seen, may now be reduced to very few points. But this is generally all the literary education which the Imâm possesses, and it was in vain I tried to converse with him about other branches of Arabic literature, and even in the grammar and obscure expressions made use of in the present language of the Bedawies, I seldom obtained from him satisfactory solutions of my doubts.

* Al Hanbali was one of the founders of the four orthodox Moslim sects. 'Abdul Wahhâb probably belonged to his sect, but lived scarcely 200 years ago.— R.

The other representative of Islamitic learning in this land is the Kâdî, whom also the sheikh prince alone constitutes in his office. He is likewise generally educated in some of the greater neighbouring towns, where he, under learned men, has studied the jurisprudence of the orthodox Hanbaly sect. But in matters without the strict compass of his science, he is quite as ignorant as his spiritual colleague. As I have remarked in another place, the preachers are throughout Negd, called Khatîb; the word Imâm is here reserved for the princes of the family of Sa'ood in their quality of Lords spiritual and temporal of the Wāhhâbies. Neither is the name of sheikh, which in all Arabic lands is given to learned and religious men, used amongst the Wāhhâbies or the Bedawies in general in that sense; but instead thereof they are here called devotees. Except the Khatîb and the Kâdî, it is extremely rare to meet with a literary man among the inhabitants of Gebel Shammar; they are in general less instructed and less versed in the Islamitic sciences, than the people of the Turco-Arabic and Persian countries, though the art of reading and writing is very common among them. There are, however, no public or private schools in the land, nor any lectures of consequence delivered in the mosques. The children are instructed by their fathers in the first principles of religion, and from early years taught to read the Alkur'ân and to recite the prayers. Whatever they else possess of lore and knowledge, they acquire for the greatest part by oral communication with the elder, from whose company the young are never debarred in Arabia. When I first came among the nomads, I was very much surprised to see how children of three to twelve years of age, not only were admitted into the company of old men and allowed to take part in their conversation, but were also consulted respecting matters seemingly above their reach, and listened to with attention. They live on the most familiar and intimate footing with their parents; and neither have I witnessed in the desert the disgusting scenes, so usual in Egypt, of an enraged father beating his son, nor the servile usage of Turkish children, who are never suffered to be seated or even to speak in the presence of their haughty fathers. And with all that, I nowhere in the world saw children more sensible and good-natured and more obedient to their parents than those of the Bedawy. Notwithstanding the prejudices entertained by Islâmites, and especially by the Wāhhâbites, against poetry, that art is at home in Gebel Shammar; men and women compose verses very often extempore, and every one, young and old, knows a quantity of songs by heart; the princes of the family of Alrashîd are poets, as was of old the celebrated prince and poet, Imroo Alkeis, who formerly reigned over them. Books are very rare at this place, as in the desert in general, and, except the Kâdî, I found few who possessed other

manuscripts, than Alkur'ân. The library of the Kâdî, of which he was extremely jealous, consisted however, as far as I could ascertain, exclusively of works of jurisprudence, all of which he assured me he had bought in Mesh-hed 'Aly, and all inquiries I made for historical works were in vain. Besides Alkur'ân I occasionally have, in the Wahnâby countries, fallen in with other works, written by learned descendants of the founder of Wahnâbism, upon religious subjects respecting their creed. These men, generally known among their followers by the name of "the children of the sheikh," live for the greater part in Alriiâd, where they in the mosques deliver public lectures in different branches of Islamitic learning. Muhammad, son of 'Abd Alwahnâb, was especially named to me as author of many learned works, of which the principal are: 'The Book of Unitarianism;' 'The Unveiling of Doubts;' 'The Book upon the Greater Sins;' 'The Gardens of the Pious;' and 'The Book of the Forty Traditions of the Prophet.' Of these works I did not, however, succeed in obtaining any, except the one named in the second place; and to judge from that treatise, there are few or no new ideas contained in the books of the learned men of the Wahnâbies. It contains in about a score or two of pages scarcely anything but verses extracted from Alkur'ân, in order to prove that the doctrine of saints, which in course of time has been introduced into the originally unitarian Islâm, is contrary and repugnant to the holy code. The author of this book, Muhammad, had four sons, Husein, 'Aly, 'Abd Alrahmân, and 'Abd Allah, of whom 'Abd Alrahmân, with a nephew of his, 'Abd Allatîf, in early years was brought to the capital of Egypt and educated there in the mosque of Alazhar, where he still in the year 1849 delivered public lectures on the Hanbaly jurisprudence. 'Abd Allatîf was by the Egyptian Pâshâ in the same year permitted to return to his native country, and, as I was afterwards informed, constituted kâdî of the province of Alahsâ. A grandson of 'Aly, 'Abd Alrahmân, son of Hasan, is, as I was told, at present (1845) the kâdî in Alriiâd.

Of the many divisions which the Shammar tribe contains, the principal and the mightiest are the two of Al'abdé and Alga'far. To the former belongs the sheikh family of Alrashîd, and I was told that the bulk of the clan was still to be found in the province of Asîr, under the name of 'Abîdé. Other tribes, living in the province of the mountains, are the Suweid, who are renowned in the whole land for the excellent butter they prepare; Singâré; Aslam; Toomân; Armâl, mentioned before as the principal inhabitants of Gubbé and other places; besides a large number of Muteir, Subeî', and other tribes from the more eastern parts of Negd, who live intermingled here with the Shammar. Some of the people here contended that the Shammar, who inhabit the province of the two

mountains, are but the offspring of the tribe, and that the Sufook, who now live in Mesopotamia, are the noblest and the mightiest of its clans. To Sufook belonged also one of the most renowned Bedawy heroes of modern times, called Garbá, whose martial exploits and chivalrous deeds are celebrated in a number of songs, still living in the memory of the people. In the earlier times of Wahhábism they emigrated, I was told, from their own land to Mesopotamia, where they still constitute a numerous and powerful tribe, very much dreaded by the Turkish Pâshâ of Baghdâd. Alzakârîf, another mighty clan of Shammar, which has emigrated from this land, live at present in the neighbourhood of Kerbelâ. Except these two tribes I am not aware of any others having left their land in Negd in greater bodies; but individuals and families are almost daily emigrating from this to Mesopotamia, where they join their kinsmen and continue their nomadic life along the shores of the Euphrates and Tigris, or gradually settle in the villages. And it is rather a curious fact that they never take the other direction towards Syria or Egypt, to neither of which lands I ever heard that a colony, or even an individual of the Shammar tribe, had emigrated. But of all the cultivated lands that surround the desert of Arabia, there is none with which, on account of its geographical position, it was more natural for the inhabitants of the two mountains to keep up intercourse and communication, than with Mesopotamia. Following the rich pasture-grounds of Aldahnâ, to which the Bedawies of this province are obliged always to resort with their numerous herds, they gradually moved from one place to another, higher up towards the N., till they imperceptibly approached the two rivers, where the wealth and fertility of the country induced them to take up their abodes, instead of returning to their own poor land in Negd. Mesopotamia is the nearest and cheapest land where to seek for food and provisions in case of a rainless year with failing crop, and where to sell or exchange the camels, they can dispose of, for other wants and luxuries. Greater karawâns of Shammar resort to this land generally four different times in the year, and smaller parties and individuals pass this way almost daily. In the account I have given of my journey from Gebel Shammar to Mesh-hed 'Aly,* I have adverted to the two roads which are generally followed from this to Mesopotamia, and though either of them is anything but easy and sure, they are both shorter and more practicable than those to Syria and Egypt. Higâz and the eastern parts of Negd, to which lands the access from this is unquestionably the most commodious, were always too poor to induce the people to immigrate, though the holy places which the first mentioned country

* In the 20th Volume of the Journal of the Royal Geographical Society.

contains, in every age had charms enough to allure them to yearly visits. We see on the contrary in the old history of the nation, that the different tribes, which one after another have inhabited and possessed this land, always came from, or at least through, Higâz, and after a longer or shorter sojourn in the two mountains, continued their route of emigration towards the north, generally so that the originally Kahtânian tribes took the direction to Mesopotamia, and the 'Adnânian, that to Syria and Egypt. If the Arabs were a maritime people, it would be easy to keep up a communication with the two rich countries of India and Egypt by sea from the two sea-port towns, Wagh on the Red Sea with a good harbour, and Alkatif on the Persian Gulf; and if in some future age, the isthmus of Suweis be cut through, and an over-land communication through Arabia be brought about between India and Europe, I think the most natural way would be one, that joins those two ports by rail, through a land of about 18 days' camel's march, as flat and as smooth as a floor. Even now there is, notwithstanding the very imperfect state of Arab navigation, such a communication, to a certain degree, kept alive with India and Egypt, principally through Giddá and Albasrá. With Syria the Shammar people entertain almost no intercourse; and among the population of Hâil, which consists of men from the most different countries, there is but one from Syria. The relations which in later years have been opened between this land and Egypt, are partly owing to the wars Muhammad 'Alý carried on against the Wahnâbies, but particularly to the fancy 'Abbâs Pâshâ, the present Governor of Egypt, has taken to the horses of Shammar, which, if I may give an opinion, fully deserve the credit they have, of being the finest and swiftest of the noble Arab race. These animals are more numerous here than in any other part of Arabia which I have visited, and most of the wealthier inhabitants possess a larger or smaller number of them. The stud of 'Abd Allah alone, I was told, contained nearly 200 horses, quartered upon the different villages of his land. A couple of these animals are sent yearly to Almedînâ with the pilgrim-karawân as a present for the Turkish Pâshâ; another couple to Mekká for the Governor of that town; sometimes a third for the Pâshâ of Baghdâd; and during the late years 'Abbâs has sent an expedition almost every year from Egypt, in order to purchase a number of horses for his extensive stud in Alkâhirâ. Others are occasionally presented to the princes of the family of Sa'ood, or sold privately to the Bedawies of the neighbourhood; but except this comparatively small number of horses, exported from this to the adjacent countries, I am not aware that any others of them pass over the limits of their own land. The camels of Shammar, though far inferior to those of 'Umân, and even to those

of the eastern parts of Negd, are of a good breed, and great quantities are sold in the markets of Almedîná and Mekká during the pilgrimage. The average price of the camels is from 10 to 40 Spanish dollars, whereas that of the horses varies from 20 to 3000. Besides horses and camels, the Shammar townspeople keep asses, which they, however, only use for short trips from village to village. Mules I never saw here, and the oxen are extremely rare and of the same poor race as that of Algawf. Sheep are numerous, and very often the flocks are intermixed with tame gazelles, which associate with the domestic animals on the pasture-grounds, and gradually become tamed and follow the others home. Dogs are held in greater abhorrence here than in any other Moslim land I have visited, and I can scarcely remember having met with any of these animals in a village. Timid and emaciated, with the appearance of a perfectly wild animal, they rove about in the deserts, surrounding inhabited places, as if willing enough to seek the company of man; but are sure of being pelted with stones and driven away, as soon as seen. This hatred is probably grounded in the austere Hanbaly doctrine the Shammar profess, which condemns even the sight of dogs as impure. Domestic birds are as rare in the villages, as the wild ones are in the desert, and the only poultry I saw were hens of a tolerably good kind. In other desert villages I can scarcely remember having met with any kind of poultry. The granite mountains abound in game, particularly wild goats and a small animal, called *webar*, which are both hunted and eaten by the people. Other wild animals occurring here are the hyena, two different species of wolf, called Dhi'b and Fahd, the fox and the jackal, the two latter more seldom; but the lion does not extend as far as this. Along the shores of the Euphrates I was told it sometimes is met with, and I have fallen in with one myself in the desert, about 2 days S. of Mesh-hed 'Aly. Ostriches are hunted by Sulabâ and Sherârât in the Dahnâ desert, especially in the environs of Algawf, and this vast sand tract abounds besides, in its whole extent, with hares, gazelles, antelopes, rats of a very large size, and a large kind of lizard, which are all used as food by the Bedawies.

Of the numerous different tribes that formerly possessed this land, the present inhabitants mention the Benoo Ta'mar, Benoo Sâ'adé or Alsâ'adé, and Benoo Ferîr or Alferîr, as the principal and most ancient; but in what order they followed one another, or at what time and how long they inhabited it, every one in its turn, they cannot tell; and the traditions, far from relating any historical facts of these tribes, leave us in uncertainty, even whether these names denote whole tribes, or chief families, who in olden times have held their sway over the land, in the same manner

as the clan of Al'abdé and the family of Alrashîd in our days do. Besides these three, the great and renowned tribes of Benoo Tay, Benoo Keis, Benoo Temîm, and Benoo Hilâl are by the present Shammar reckoned among the old inhabitants of their land. Though the notices the Arab authors give us of the province of the two mountains be but scanty and inconsistent, and those of the traditions are unsatisfactory and insufficient to elucidate its old history, I will try to give a short summary of the principal facts I have discovered. As to the Benoo Ta'mar, generally regarded as the oldest inhabitants of the land of whom a tradition has been preserved, they are obviously the same people that Ritter mentions upon the authority of Burckhardt by the name of Tamour, as an ancient giant tribe in Negd and Syria, to whom the structures of the old deep wells and other ancient edifices, occurring here and there in central and northern Arabia, ought to be ascribed. The first place where I heard the name of this people mentioned, was at Gubbé, whose inhabitants reckon them among the old possessors of their village, stating that they dwelt in the mountain Muslimân; but neither there nor in Gebel Shammar were they regarded as giants or as founders of the old edifices, which, wherever they are met with here, are invariably attributed to Suleimân and his followers. In Arab authors I have not found even their name, nor does it occur in the learned work of M. Caussin de Perceval, who, more critically than any other before him, has scrutinized the old history of the Arabs. The names of two chieftains, Khadrâ and Toonis, are almost all that tradition has handed down to us in reference to the Benoo Ta'mar. The before-mentioned tale, which Iakoot cites with respect to Agâ, Selmâ, and Al'awgâ, seems to point to an emigration of the 'Amâlîks into this land, so much the more as the brethren and the husband of Selmâ, instead of returning to their own land, probably in Alhigâz, after having accomplished the bloody deed of revenge, are said to have taken up their abodes and settled in places which, no doubt, ought to be sought for in the neighbourhood of the two mountains. And it were in fact incredible, that this old and mighty people, whom we, after the scanty notices the Arab authors have preserved of them, find in Bahrein, 'Umân, Syria, Higâz, and as near to this province as in Teimâ, Kheibar, and Almedîná, should not have possessed the two mountains also. To the 'Amâlîks belonged the old Gebâbiré, giants, who are generally regarded as the same as the Enakim of the Bible. If therefore the Benoo Ta'mar really were giants, or, which in point of fact is indifferent, be regarded as such by the present Syrians, from whom Burckhardt had his information, or if they, in conformity with the tradition, may be considered as the oldest traditional aborigines of these parts of Arabia, we may, not without probability, assume them to

be the 'Amâlíks, or descendants of them, though they are not mentioned among the few tribes of that people, of which Arab authors have preserved the names. But if the history of this people, as of ancient Arabia in general, be defective and disfigured by chasms, we have no notices whatever with respect to the province of the two mountains, of which, as far as I know, no mention occurs in Arab authors, before the commencement of the Christian era, when the 'Adnânian nomads, whose ancestor 'Adnân, after the computation of M. Caussin de Perceval, was born about 130 A.C.N., seem to have begun their emigrations from Higâz into Negd. The 'Adnânian people, the Arabic authors tell us, led, all except the later Kureish, who lived in Mekká, a nomadic life, and were the exclusive possessors of Negd, until the Kahtânian tribes from Iemen commenced to immigrate into their land, and gradually gaining the ascendancy, pushed them on higher up towards Mesopotamia and Syria. In the middle of the third century we find the 'Adnânian tribe of Benoo Asad, the birth of whose ancestor Asad, son of Khuzaimá, is placed at the year 101 P.C.N., settled in this province. The Shammar do not mention these Benoo Asad among the old inhabitants of their land; but others, for instance Rabî', from whom I myself heard many of the present Bedawies derive their lineage, Keis, Temîm, and Hilâl, who are known to have lived in the two mountains, and who one after another, though in later times, rose to authority and power, were all akin with them and descended from the same stem of 'Adnân. Arab authors are, on the contrary, unanimously agreed in that point, that these Benoe Asad were in the possession of this province at the time when the first Kahtânian tribe immigrated. This tribe was the renowned Benoo Tay, who had left their own country, Gurf in Iemen, shortly after the emigration of their kindred tribe Azd, probably in consequence of a year of famine, or for other pressing urgencies, and had come to the two mountains between 245 and 250 P.C.N. The first place they arrived at here was Semîrâ, in the S.W. end of the Selmâ chain, where they waged war against the former inhabitants, Benoo Asad, vanquished them, and took possession of the granite mountains, which at that time were probably the richest and best cultivated parts of the land. To this tribe belonged the clan of Alferîr, whom the Shammar mention with a certain preference amongst their ancestors. It is only upon the authority of Iakoot that I refer the Ferîr to the Tay tribe; for except Ritter, who, in his learned work, *Erdkunde*, xiii. 347, after Almushtarik, names Alferîr as a people in Agâ, I have nowhere else found any mention made of them. Iakoot says that Alhufeir is a water in Agâ, belonging to Benoo Ferîr of Tay; and if there be no fault in the manuscript, it is obvious that we cannot ascribe to this people such a pedigree as the

Shammar give them ; but we may perhaps regard them as the first tribe of Tay that gained an ascendancy over the other inhabitants. The Kahtânian immigrants gradually multiplied and spread over the whole province, and seem very soon to have attained an undisputed supremacy over the 'Adnânian tribes, with whom they met on their first arrival. The name of Benoo Asad now gradually disappears from the history of this land ; the tribe vanishes, and Tay takes possession, or inherits, as the Arabic expression is, their land in Negd around Alkarkh, the position of which place, however, is uncertain ; but other tribes of the 'Adnânian root seem to have continued in their land and to have thrived in conjunction and in friendly relations with Tay. It could not possibly be otherwise, when we consider that the other and principal parts of Negd were still inhabited by the 'Adnânians, whereas the Iemanian Tay were immigrated strangers who lived amidst them. When, in the meanwhile, overpopulation forced the mixed tribes to emigrate, the nomadic 'Adnânians were the first to leave the country ; and in consequence of this, we find the Temîm already, in ante-Islamitic times, nomadizing in the Dahnâ desert between Alkoofâ, Albasrá, and Iemâmá. Other emigrations followed, and the Temîm were pushed farther on into Mesopotamia, where part of them continued their nomadic life ; but the bulk of the tribe vanished finally in the villages, and it is in this state we still find remains of them in that land. When quit of the Temîm, the Tay occupied the pasture-grounds of Dahnâ. On the other side, the Tay spread towards Wâdî Alkurâ, and made themselves masters of the land of Ghatafân ; so that, at the time of the first promulgation of Islâm, we find the Tay in possession of nearly the same lands as those over which the Shammar extend in our days. The only province in this neighbourhood where the Tay and other tribes of the two mountains seem not to have entered, is Algawf, a place which always appears to have been avoided ; and we may suppose that the families and clans that emigrated hence into Syria, followed the way over Hîrá and Mesopotamia, which still in our days is generally taken by the tribe of 'Ukeil, in their travels and emigrations from Alkasîm to Syria. Those who, in their emigration from this land, took the course towards Egypt, naturally followed the way over Hîgr or Tebook, along the eastern descents of the barrier mountain. The Alsâ'adé were one of the latest families of the Tay that held sway over this land, in the times next preceding the promulgation of the new religion. Alkalkashendy mentions Benoo Sâ'adé as descending from Ghaziá, a clan (of Haniy) of Tay. Alhamdâny, quoted by that author, refers Benoo Sâ'adé to the Syrian prince family, Al Fadl, who we know derive their origin from the same Haniy. A kindred family to Ghaziá, called Hayá, were, according to M. Caussin de Perceval, at the head

of the whole race of Tay at the introduction of Islámism. When at that period the enthusiastic professors of the new religion commenced to extend their conquests to the countries beyond the borders of their desert, tribes of Tay, as of other nomads, joined their armies, and were thus dispersed in different lands. A great part of the Tay seems, however, to have remained in Northern Arabia; for they are said, in the sixth and seventh centuries of Alhigrá, to have possessed the preponderance over the nomads of Syria and 'Irák, in which latter land scattered remains of them are still met with in our days. A small part of the tribe may be supposed to have remained in the land of the two mountains, for tradition tells us that, when Shammar first came in here, they met with Tay and Keis. The Shammar had, according to their statement, left their homes in Asír in Iemen in consequence of a famine, and, following the same way that the Tay and other Iemenian nomads had taken before, arrived in this land in the middle of the second century of Alhigrá. As the strength of the people that now occupied the two mountains was probably much impaired by the considerable emigrations which had been made from their land, they appear not to have possessed power enough to repel the invasion of the Shammar, who, after their own assertion, engaged in war with them, and having proved themselves their equals, were allowed to take up their abodes in the land. They lived now for upwards of 30 years as friends with the old inhabitants, but afterwards new disputes arose and occasioned a new war, in which the Shammar obtained the victory. The Tay and Keis were expelled from the land, or, in the same manner as the Temím, forced to move to the Dahnâ desert and Mesopotamia, and Shammar remained alone in the possession of the two mountains. This is the substance of the current tradition; but the Arab geographer, Ibnu Sa'id (+685 Higrá), tells us that at his time, this province was inhabited by a great number of different tribes, spreading far and wide "over the plain land and the mountains in Alhigâz, Syria, and 'Irák." Though the names of none of these tribes are mentioned by Ibnu Sa'id, we may with much probability assume that the Shammar were of their number; but to what clan or what family the sway over the land belonged in those times, does not appear. Neither authors nor the traditions give us any suggestion as to the time when the Shammar first rose to authority and gained the supremacy over the other inhabitants. Whether we ought to consider this people in any connection with the old Himiaritic king Shammir, son of Al'amlook, as Ritter seems to do in his 'Erdkunde,' xiii. 353, I will not venture to decide. The only Arabic work where I have found the name of this, in our days, so powerful tribe, is the 'Genealogy' of Alkalkashendy, who mentions the Benoo Shammar only, as Arabs living in the two Tay mountains, Agâ and

Selmà, without leading their pedigree up to any known stem of Bedawies, or supplying us any further information about them. But the history of the Shammar does not probably differ from that of other tribes, who inhabited this province before them, or from that of nomadic people in general, in whose life, notwithstanding the continual changes it is subject to, there always prevails a certain succession of similar events always recurring in unvaried routine. When the impulse to a new political life and to emigrations in larger bodies, which Islâm had given the nomads, in course of time became slackened, and the bonds with which the new religion had united them, perhaps for the first time in their history, to a nation, had gradually been loosened, the inhabitants of the desert seem to have relapsed into the state of separation and discord, which had formerly existed among the different tribes, and into their old Bedawy habits of petty feuds, to which the holy wars had put a stop during the first centuries after the Prophet. This probably was the case with the many different tribes that after the Tay are said to have taken possession of this province. Too distant from the remote lands to which the theatre of the holy Muhammadan wars had been transferred, to partake in the conquests the new religion continued to make in later centuries, when its cause had been espoused also by other nations than the Arabs, the inhabitants of the desert and those of the two mountains are lost sight of in history. But it was about this time, between the 7th and the 12th centuries of the Higrâ, that probably the inhabitants of this province gradually exchanged their nomadic life for fixed abodes, and gathering in small communities, commenced to build the villages which are now spread over the land. Most of these villages seem to be of a later date ; and only two of them, Feid and Mawkak, occur in Arab geographers ; the others, though a great number of them are pretty large towns, are not mentioned at all, or only as water-places, belonging to some tribe or other. Certain and consistent notices of the Shammar and their land are wanting until the Wabhâby puritanism once more united the inhabitants of Negd into one people, and urged them on to holy wars against the neighbouring nomads and the opulent countries, bordering on their desert ; and it was not before this date that the Shammar probably rose to the authority and power they have ever since possessed in the western parts of the peninsula. In the present political state of the province and the relations which prevail between the different tribes, that live here and in the surrounding deserts, we may still trace almost every outline of its old history. The Iemenian Shammar predominate in the land, as formerly did the Tay, and possess for the greater part, the villages, of which however the 'Adnânian Benoo Temîm are suffered to occupy no less than four of the most considerable. The population of the

villages is, besides, very much mixed up with immigrants from the most different quarters of Arabia, but being too few to defend their independence, they have vanished into one of the two principal tribes, generally Shammar. But the vast pasture-grounds and the extensive desert-plains, that on all sides surround and intersect the province, are for the greatest part occupied by the 'Aduânian 'Enezé, who stand in the most intimate brother-relations, not only with such of Shammar as lead a nomadic life, but also with those settled in fixed abodes; and although they pay the Zakà tax to the chief sheikh of Shammar, and thus in a manner acknowledge his supremacy, they always, and in every other respect, stand their ground as independent nomads. On the one side we see that the mighty tribe of the Ruwalá in Haurân, family after family, emigrates into Syria; while, on the other, the powerful Sufook and Zakârî of Shammar, driven out from their own land by religious contests, to the confines of Mesopotamia, are preparing, to a certain degree, to leave their nomadic tents for fixed abodes in the villages of that country, and the parent-stock of the former, as well as the latter, lives still in the land of the two mountains or in its neighbourhood.

We see thus that the province of the two mountains, from the earliest times of Arabic history, was a thoroughfare for various tribes, who immigrated from different quarters of the peninsula for a longer or shorter period, settled here and lived together till over-population and pressing necessity, or their own uneasy minds inflamed by new ideas or the prospect of rich booty, again drove them out to further emigrations and warlike expeditions towards the opulent countries that on all sides surround the desert. It was in Negd and principally in this province, that the two main stocks of the Arab nation, the Kahtânian and the 'Adnânian, we may perhaps say the Iemenian and the Syrian tribes, met one another and amalgamated into that vigorous race, which soon commenced to regenerate a great part of Asia. We know that the Islâm, this mixture of religious creeds, borrowed from Syria, and probably from old Arabic ceremonies, though revealed in Mekká, was first embraced and protected by the inhabitants of Almedîná, who in their character and manners claim the greatest kindred with the nomads; and that the Prophet, when expelled from his own birth-place, found an asylum in their town, situated in, or on the very limit of Negd, and that the Tay and other tribes living in the two mountains, were among the first nomads to espouse his cause and to pledge him their allegiance. The nature of the land which the Iemenian Arabs inhabit, intersected as it is, by mighty mountain-ranges and well-watered valleys, appears to have destined them for an agricultural, more than a pastoral, people; and the villages spread over their country and the social

life under the government of a common ruler, which always, and still in our days, more or less prevails in most of their provinces, seem to prove this assertion; but the 'Adnânian tribes who rove over the vast plains of Negd and Northern Arabia with their numberless herds of camels, were principally a nomadic and pastoral people. The soil of Negd suits various modes of life, and though properly a pasture-land, it is spotted over with oases, that admit of cultivation and fixed abodes; it was therefore here, in the centre of the peninsula, that the two elements of Arab life, the agricultural and the pastoral, most naturally blended together and modified each other. The original possessor of the land, the nomad, learned here, in society with the agricultural strangers, who had forced their way into his desert, to overcome the aversion nature has implanted in him to a settled life, and the agriculturist's generally narrow and servile mind was raised and imbued with a portion of that free and chivalrous spirit which always characterizes the true son of the desert. Of all the provinces of Negd, there is none which, through this fusion of 'Adnânian and Kahtânian people, has produced so mighty and renowned tribes, or given birth to so many influential men, or supplied such numbers of emigrants to the neighbouring countries, as that of the two mountains; and whatever the Arabs of our age and of every tract still remember and extol as examples of their nomadic ancestors' noble deeds and generous features in liberality, poetry, and heroism, refers more or less to tribes who originated, or at least passed the earlier age of their history here. Whilst tribes that emigrated from other parts of Negd or from Iemen, but who, in their migrations, followed another way than that leading over the two mountains, as did, for instance, the Kahtânian Kudââ, were soon lost sight of in their farther progress, and seldom obtained any great influence upon the political affairs of the Arabs, we find that the Tay, Temîm, and Hilâl, who all came from this province, for a long time after having left their homes, still possessed power and importance in the countries where they had taken up their abodes, and wherever in our days remains of them are met with, they are respected and regarded as a superior race. How well and how far emigrations were carried on from this into distant lands, is shown by the fact that considerable remnants of these three tribes are still found in Tunis and other cities of Northern Africa; and, if information given me by derwîshes from Bukhârâ is to be trusted, Arabic colonies exist at present in the environs of that town and Samarkand, who during centuries have retained their ancestors' language. We may in fact regard Central Arabia as a nursery of emigrants for Mesopotamia, Syria, Egypt, and Northern Africa, whose inhabitants, on account of the nature and situation of the rich countries they possess, are more or less in

danger of the deterioration of the race, or of their being enslaved by foreign oppressors, and therefore seem to require, from time to time, to be revived by fresh reinforcements of the high and free-minded nomadic Arabs; and it is in this point of view that I regard Negd and the province of the two mountains in particular, to be of the greatest importance in the history of these parts of the world. Ritter ('*Erdkunde*,' xiii. 355-357) calls our attention to the important position which this province occupies in the peninsula, as a transit-land for the commerce and communication of the ancient Minæan, Gerrhæan, and Nabatean people, as well as for travellers and pilgrims of our days, whom he, upon the authority of Burckhardt, says generally pass through this on their way to and from Damascus, Algawf, Der'iyé, and Almediná. But the information given me in these places, does not tend to verify these statements in reference to our age. The only karawân of any consequence which passes through this land, is the Mesopotamian and Persian pilgrim-karawân which starts from Mesh-hed 'Aly, or formerly from Alkoofá. They rest in Háil, as they formerly did in Feid, one or two days, and take the direct way, either to Almediná or to Mekká, both of which are easy and well supplied with water. Those coming from Albasrá and Der'iyé, pass through Alkasím without approaching the two mountains, if not induced by some special reasons to make that détour. The pilgrims from Algawf prefer passing over Teimâ to Higr, where they join the Syrian karawân and continue their way to Almediná. The country through which they pass to Teimâ, contains cisterns, which supply them with water; and though this way be anything but easy, it is chosen in preference to that leading direct from Algawf to Gubbé, which, on account of the deep Nufood sand and the absolute want of water, is perhaps the most difficult and the most fatiguing route in these parts of Arabia. From Teimâ direct to Kheibar and Almediná, the route is easy and pretty well supplied with water, leading through a tract where Fukarâ and Bishr Bedawies are almost always met with. Between Syria and the eastern parts of Negd there is in our time no direct communication that I know of; but a route, leading from Der'iyé through Alkasím, Gebel Shammar, and Algawf, would form a circuit, no one would make, if not forced by very urgent reasons. The Ruwalá nomads, when occasionally coming down from Haurân to search for pasture in Negd, pass sometimes through Algawf and sometimes direct through the Dahnâ desert, E. of Sukáká, towards Alkasím. The way from Der'iyé to Egypt leads usually over Alkasím to Gebel Shammar, whence it turns to Akhdar or Tebook on the Syrian pilgrim-way. It is, however, difficult to speak of routes in Arabia, and to determine their direction: excepting the great pilgrim-routes

there are no certain roads followed in the desert; no soil is impassable for the camel; and the daring Bedawy, who knows his land and its wells, and is inured to the hardships of hunger and thirst, chooses his way wherever he likes. I, however, cannot forbear regarding the position of this province as one of the most advantageous in these parts of the peninsula. Situated in the middle of Northern and Central Arabia, on the very limits of them both, at nearly an equal distance from Damascus, Baghdâd, and Mekká, midway between the Red Sea and the Persian Gulf, it is the most fit place from which to exercise power and command over the neighbouring countries. The soil is cultivable and fertile, wanting nothing but water to furnish the richest produce, whilst the salubrious climate, the granite mountains, perhaps the only ones in the interior of the desert, the vast plains in conjunction with the half-nomadic, half-agricultural mode of life, to which the nature of the land seems to have destined the inhabitants, all conspire to generate a healthy, vigorous, and free-minded race of men. If the nomads of Negd and the Syrian deserts, with the inhabitants of the few towns and villages, which are spread over these lands, were ever to be joined under the government of one chief, I do not doubt but this province would be the most appropriate residence for such a head.

In consequence of the close and intimate relations, before adverted to, which connect the two classes of the Shammar, we find the villagers, to a certain degree, still clinging to the customs and manners of nomadic life, while the Bedawies, on the other hand, apply themselves to avocations, which are generally regarded as not becoming. A great many of the former wander during the spring with their horses and their herds of camels and sheep to the desert, where they live, for a longer or shorter time, under tents as nomads, and most of the Bedawy families possess palm-plantations and corn-fields in the mountains of Agâ and Selmâ, which they cultivate on their own account. Such places, which of course always contain water in springs or wells, are, for instance, Samîrâ, Alhufeir, Alhufné, and others, and I am of opinion that the villages which now exist in this province have all their first origin in such water-places. We have in our days a striking instance of such a rising desert village in 'Ukdé, a small and miserable hamlet, about 4 hours from Hâil in the Agâ chain, where there are a few springs, around which some Bedawy families possess palm-plantations. Towards the end of the summer when the dates ripen, they arrive here in order to gather the fruit. Occasionally they plant some new trees, or water and foster the young shoots that have sprung up of themselves. Twice or thrice they revisit the place during the rest of the year, in order to look to the trees, and if there has been abundance of rain, to lead the mountain rills near them, and to increase the quantity of

water which has become too scanty for the extended plantations. By degrees they venture to sow some wheat and oats, trusting in heaven for rain. If they succeed one year, they enlarge their fields the next. These require greater attention—two or three old persons determine to remain for a longer space of time, in order to attend to the proper irrigation and to take care of the fields and the palms. They build themselves a small hut of twigs and leaves of palms, and next year their example is followed by others; so that in some few, perhaps ten years, a score or two of palm-huts gradually arise. But then there comes a rainless year with failing crops and famine, and the new-settled people are taught that they cannot always rely upon heaven alone, but that man is also referred to his own resources and labours for his subsistence. They now commence to dig wells. The palm-huts do not protect them against the rain and the cold of the winter, and they consequently substitute for them huts of clay. They devise new means of subsistence and gain—gather wood in the mountains, and grass and useful herbs in the valleys, which they dispose of in the market of some larger neighbouring town. In the meanwhile, their Bedawy brethren rove about in the deserts with their herds, and return, as before, at the time of the harvest to the new settlement. The thriving condition, the comparatively quiet life of the settled relations, induces every year one or more of the nomads to remain behind their tribe when they leave for the desert, and to take up their abodes here; others are obliged to do so by other circumstances. New huts are built, new wells are dug, the plantations extend still more with the increased population, and thus there arises, by degrees, a village in a valley, which was formerly only temporarily, and after long intervals, visited by roving Bedawies. Such places become then so many refuges for poor and reduced nomads, who, having lost their herds and cattle in some manner or other, are unable to continue their pastoral life, or who, “with blood upon their head,” have been obliged to leave their tribe and home, in order to escape the revenge of the murdered man’s relations. Thus the population increases and mixes, and new and various wants arise. As the nomad, in general, has a natural aversion for every kind of handiwork, and though settled in fixed abodes, retains his character till the last, artisans gather from other neighbouring towns in search of the work, which failed them in their own homes. They generally find employment in the new rising villages and settle there. It is with the same view of gain that trading people and pedlars visit these places. They return yearly, once or twice; take dates, wool, butter, and other products of the desert in exchange for their commodities, become by degrees familiar with the customs and manners of the inhabitants, choose a wife among the fresh daughters of the desert, and finish

with settling here for life. That these latter immigrations of artisans and tradespeople are especially made to such villages where, so to say, the richer inhabitants reside, is natural; and it is in consequence of such immigrations that Hâil, in particular, which must in every respect be considered as the capital of the province, consists of the most varied and heterogeneous population. Hâil is probably one of the latest founded villages in the land, owing its origin principally to its being the birthplace of the present and the preceding sheikh family. There is no mention made in the works of Arab geographers of Hâil as a village, but only as a *place* in the Agâ chain. It is situated in a flat low valley, extending nearly E. and W. along the foot of the above-mentioned mount of Samrâ Hâil, at the eastern end of which, there runs a spring of tepid and brackish water, the only one in the whole village. Around this spring the first clay-huts seem to have been built, and there are still extensive ruins of houses of a later date to be seen; but at present this spring has been deserted, and the inhabitants have by degrees moved higher up towards the W.; where on the vast plain of Albatîn, the subterranean water-rills offer a greater number of wells. The first and principal thing a new settler must think of, is obviously water for irrigation, and as soon as this is found and the well is dug, there rises around it an orchard of palms and other fruit-trees, in the centre of which the houses are gradually built with the same materials as those commonly used in the desert, viz. sun-baked bricks of smaller size, and not so bulky as those moulded by the Syrians; and trunks of palms or the pine-tree, Athal, for the doors and the ridges of the roof, which is always flat. Most of the houses consist of two stories, with large and commodious, though but very few, rooms, in which the light is admitted only through the door and small apertures made in the walls immediately below the ceiling. Every house, without exception, has a coffee-room, which stands separated from the other buildings, facing the orchard or in the centre of it, and it is here that guests are received and the men assemble for conversation and business. The whole piece of ground belonging to a house, is enclosed by a wall; but the extensive area which the villages generally occupy, makes such an enclosure impossible for most of them. The residence of Ibnu Alrashîd is distinguished from other houses by nothing but its largeness and extent, which the accommodation of his own ample household, and the numerous guests which the chief entertains throughout the year, make necessary. Every stranger arriving here without relations or friends to put up with, dismounts at the palace of the chief, where he may be sure of being received and entertained as long a space of time as he chooses to stop. The tra-

vellers make their camels kneel down in an open, large court-yard, called Manâkh, which is surrounded by small buildings and rooms, or rather pens, not unlike those in a Persian karawanserai. In these rooms, the large coffee-hall, and in the mosque, the strangers are lodged for the night, whilst the meaner guests make shift with the ground of the open court-yard to sleep upon, in company with the camels. Around the walls of the buildings encircling the court-yard, sofas or benches, made of clay, are placed, upon which the chief holds his court of justice twice every day, in the morning and in the afternoon. The village contains a great many open places and markets, where meat, vegetables, and other victuals are sold, contrary to the rule in Algawf and the villages of the northern desert, where to expose food publicly for sale is regarded as ignominious. The streets are broad and commodious, though never paved, and in the principal one of them, called Lubdé, there is a score of open shops kept chiefly by wandering tradesmen from 'Irâk, Almedînâ, or Alkasîm. Háil is now considered to contain about 210 houses and as many families; but if it continue to extend in the same manner as it does at present, it will soon join another small village with a population of 10 families, called Alwuseitá, which stands at a distance of about three quarters of an hour from Háil, on the plain nearer to the foot of Agâ.

Besides the villages already mentioned in this province, there are the following:—Kafâr, situated at a distance of about 3 hours' fast walking from Háil, in the direction of W.S.W. by S., not far from the Agâ chain. This is unquestionably the largest village in the province, and perhaps the most thriving one, inhabited exclusively by Benoo Temîm, in number about 500 families. It is therefore so much the more astonishing, that not even the name of this village is to be found in any of the authors I have had the opportunity of consulting. At the eastern end of the village there are many remnants and ruins of decayed houses and walls of clay, which seem to prove that also here the inhabitants in course of time have moved westwards, approaching nearer to the mountain. The Benoo Temîm have retained some peculiarities in their language and manners, as well as a particular cast in their features, which easily distinguishes them from the Shammar. While travelling among the Bedawies of the western parts of the peninsula, I was incessantly questioned by them, as well as by the Egyptians and the Syrians, about this tribe, their manners and language, their stature, and other particulars; and the first and most general question put to me was, if their size be not taller and their beards not longer and denser than those of other Arabs. This observation seems to refer to the original signification of the word Temîm, which in the old language, was applied to a man of a strong and

healthy constitution, and to a certain degree, I have found the observation true in regard to this tribe. Though their forefathers chiefly and originally were nomads, the present inhabitants are exclusively an agricultural people, who seldom engage in traffic or partake in war and plundering expeditions with the Shammar; nor is there ever, as I think, any of them found among the Bedawies leading here a nomadic life. But at harvest time numbers of Bedawies, both Shammar and 'Enezé, gather around their village in order to sell or exchange their cattle and products for dates and corn, of which this village generally has larger stores than any other in the province. As the market of Hâil, whose inhabitants, being the aristocracy of Shammar, are naturally more given to vanity and show, easily supplies them with clothing and other necessities, as well as with the luxuries of coffee, spices, and perfumes, which latter are very much used in Negd in compliance with a command of the Prophet, their village is but seldom visited by travelling tradesmen. The Benoo Temîm are more punctual than the other Wahnâbies in the observance of their religious duties, and it is probably in consequence of this piety, that they as often and in as great numbers as possible, perform the pilgrimage to Mekká; and though they generally provide themselves in that great fair of the Islamitic world, with as much merchandise as they are able to carry home with them, they make the long and often very expensive journey, rather as a meritorious act of religion than, as is generally the case with the Shammar, with the object of profit and gain. A great part of these nomads, formerly so mighty and wide-spread, live, as we already have observed, in Mesopotamia, but the bulk of the tribe is said by the people at present here, to be found, together with their kindred tribe of Benoo Hilâl, in Northern Africa, particularly in Tunis. Besides Kafâr, there are three other villages in the province of the two mountains which are inhabited by the Benoo Temîm, viz. Mustagiddé, Alrawdâ, and Feid. Of these, the first mentioned is situated about 2 days from Kafâr in the direction of S.W.; the second is only about half a day to the N. of Mustagiddé; and in each of them the population may be estimated at about 200 families. Alrawdâ ought, perhaps, to be identified with a place, mentioned by Iakoot under the name of Rawdât Kurâkir, as pasture-grounds in the two mountains.

Feid is not exclusively peopled by Benoo Temîm, as the three above-mentioned villages are, but about half of the population, the whole of which does not probably exceed 150 families, consists of them. This village is situated about 2 short days S. by E. of Hâil, on the S.E. side of the Selmâ chain, at a distance from it of about one day. It is the oldest village in the province, and is mentioned by every geographer, as a town midway between Alkoofâ and Mekká. Iakoot tells us that the pilgrim-karawân

from Alkoofá passed through it, and was in the habit of leaving part of their heavier luggage and so much of their provisions for the way, as they conveniently could do without, in care of the inhabitants of Feid, until their return from the holy places, when they paid them with a share of the goods deposited in their trust. He adds that the village was of great importance to the pilgrims in such a lonely place; from which statement it may be inferred that the land at that period was not so well cultivated and peopled as at present. The inhabitants earn their subsistence, the same author continues, by gathering fodder and forage in the course of the year and laying it up in store, until the arrival of the pilgrims, to whom they then sell or exchange it. This is still in our days the case with most of the villages situated on the pilgrim-route, as Maân, Tebook, Muweileh, Nakhil, and others, the origin and existence of which are more or less dependent upon the pilgrims passing through them on their way to and from the holy places. Alzugâgy, the grammarian quoted by Iakoot, says that the name of Feid is derived from Feid, son of Hâm,* who was the first to settle here. We may perhaps suppose the name of Feid to have some reference to the above-mentioned Fâid, one of Selma's brothers of the old Al'amâliks, who is stated to have settled somewhere hereabouts, which is the more likely, as Alzugâgy holds it probable that the word is derived from the same root as 'Fâid.' Another author, Alsakoony, whom Iakoot also quotes, tells us that Feid was divided between three tribes. One third belonged to the 'Amroon, another to the family of Aboo Salâmy of Hamadân, and the third part to Benoo Nabhân. These Benoo Nabhân, who are also mentioned by Ritter (Erdkunde, xiii. 372) as a tribe of Tay, living in a place called Almughizé, we know were one of the mightiest families of Tay of the branch of Ghawth. Those named in the second place, were probably descendants of Salâmân of the branch of Azd, among whose ancestors a Hamadân also is mentioned; but as regards the 'Amroon, I am not sure to whom to refer them, although I suppose them to belong also to some Iemenian stem of Kahlân. The distance from this place to Wâdî Alkurâ, where it may be inferred, from the manuscript at St. Petersburg, that another Feid existed, is estimated by Alsakoony at 6 days' fast camel's march, which exactly corresponds with the information given me by the people here. The country through which the way leads from Feid to Syria, is described as consisting of mere sand-flats, where the chance of finding water is quite uncertain, and in consequence thereof, as impracticable and almost impossible to be traversed as far as Zebâlé and Al'akabâ (of which places the latter may perhaps be identified with Al'akabâ

* The manuscript at St. Petersburg has 'Am; but Hammer, quoted by Ritter (Erdkunde, xiii. 333), reads Hâm in Gihan-Numâ.

Alshâmiyé), where the plain and even tract commences again. As we have already seen, the most natural route from this to Syria leads over Teimâ to Tebook and along the pilgrims' way, and it is probably the road that Alsakoonny adverts to. In the tract between Gebel Shammar and Tebook, water is scarce and for the greatest part contained in cisterns, upon which of course there is no reliance; but the deep and loose Nufood sand ceases already in Teimâ, and on the other side of that place the ground of the Syrian desert is easy and level. It appears from hence, as well as from the many notices Ritter has collected about Feid, that in former days it was the greatest and most important village in this country. In our days, as the pilgrim-karawân has taken its way to Hâil, and the ruling sheikh has taken up his residence there, Feid has sunk into insignificance. Some remains of very old aqueducts are said to exist in Feid, but as I never had the opportunity of visiting the place myself, I have not been able to ascertain their extent. Besides these four villages in Gebel Shammar, there is still a fifth, called Alhawtâ, in Negd, Al'ârid, which is inhabited by Benoo Temîm, but except at these five, I am not aware of any other places in Arabia where descendants of that renowned tribe are to be met with.

Between Hâil and Feid, at the same distance from either, is situated, at the very foot of the Selmâ mountain, Sab'ân, a small hamlet with running water, where, in the same manner as in 'Ukdé, Bedawy families occasionally settle, in order to cultivate dates and corn. It is named by Iakoot as a known place in the land of Keis. He pronounces it Sabu'ân, and gives it as the only example occurring in the Arabic language of such a form.

Midway between Feid and Sab'ân, there is a small village called Tâbé, mentioned also by Iakoot, as a place in the land of Tay; and one day S. b. E. of Feid, is the village of Kahfé, situated on the very boundary of the Shammar land on this side. Though not certain about the population of these two villages, I believe neither of them exceeds 50 families. It is over these places that the way leads from Hâil to Alkasîm. The first night is generally passed in Sab'ân, the second in Feid, and the third in Kahfé. These three stations are all short journeys of about 8 hours. From the latter place is counted a long day's march to Alkuseibâ, the first village in Alkasîm on this side; from thence likewise a long day to Al'uioon, and from this half a day to Albureidâ, the principal town of Alkasîm, situated at only some hours' distance from 'Eneizé, the second town of that province.

In the neighbourhood of Almustagiddé and Alrawdâ there is one of the larger villages of the province, called Alghazâlé, containing a population of about 200 families of Shammar, and sur-

rounded by a wall of sun-baked bricks. On my way from Háil to Almedîná, I counted 19 hours' fast camel's march to this place in a S.W. direction.

About 3 days S.W. of Alghazâlé, 5 days from Háil, and 3 from Almedîná, is situated, on the boundary of the province towards the Harb Bedawies, a small village called Kasr Alsuleimy, containing about 10 families. The name Kasr, which generally signifies palace, is, especially by the Arabs of Negd, given to small places on the boundary of a province. Exposed as the inhabitants of such rising villages generally are, to the inroads of hostile Bedawy tribes of the neighbourhood, they surround the place with a wall and surmount their houses with small turrets, with a view of easier defence against their enemies; and it is probably from this mode of building that they have received their name. The word kal'á, which in later times has become more current amongst the Arabs of Egypt and Syria, seems to imply the same signification. Kasr, and its diminutive form Kuseir, is more frequent in the old geography and in the desert, as an epithet added to the names of small places. There is another similar place in this province, called Kasr 'Asharawâ, situated about 8 hours W. of Kafâr, and containing about the same population as Kasr Alsuleimy.

Twelve hours' slow camel's march from Háil in an E. b. S. direction, and about 7 hours from Sab'ân, is found a small hamlet, called 'Udwé, where, in the same manner as in 'Ukdé, Shammar Bedawies cultivate corn. A similar place is Samîrâ, at the S.W. end of the Selmâ chain, which, according to Arab geographers, was the first settlement of Tay, in this land. Other similar hamlets are Aludhîm, Almakhool, and Alhufné, the situation of which places I, however, have not been able to ascertain correctly.

On the N.W. side of the Agâ chain lies, besides the already mentioned villages, Mawkak, one of the largest towns in this province, containing a population of upwards of 220 families, which by no means can be identified with Kafâr, as Ritter does in his *Erdkunde* (xiii. 356). It is situated at the foot of a prominent peak, jutting out from the main chain of Agâ, nearly in the commencement of a valley, which from N.W. to S.E. crosses the chain on its whole width for about 10 hours' way. 'Ubeid Allah Alsakoony, quoted by Iakoot, says that Mawkak, the derivation of which name he acknowledges that he does not know, is a village with palm plantations and corn-fields at the foot of a peak shooting out from Agâ. Others believe Mawkak to be a water place belonging to the tribe of 'Amroo, son of Alghawth, and afterwards in the possession of the tribe of Shamgy(?). This 'Amroo, son of Alghawth, may probably be regarded as the ancestor of Al'amroon, men-

tioned above as possessors of a part of Feid ; but as for the tribe of Alshamgy, I have nowhere else found that name. N.W. of Mawkak, at a short distance, lies the above-mentioned Alhufeir, a hamlet in the same style as Sab'ân ; and in the neighbourhood of Allakeilâ, in the interior of the chain, is another similar hamlet, called Tuwayé. About 6 hours E. of Kenâ there is another small village called Umm Kulbân, quite a new settlement, containing about 10 families. It has probably its name from the abundance of wells which it contains, and its population may be expected very soon to increase. Six hours N.N.E. of Hâil is situated, near to the S.E. foot of the Agâ chain, Algadhâmiyé, the last village on this side of the province, containing a population of about 20 families. It is between this place, or rather the N.E. end of Agâ, distant from hence only about 5 hours, and Kasr Alsuleimy, that the Shammar land has its farthest length from S.W. to N.E., amounting to about 6 days' fast camel's march. The breadth of the land, from Gubbé to Kahfé, amounts to nearly the same number of days ; and though I feel convinced that this province is one of the best peopled in all Negd, the average population of the settled Shammar and Temîm upon this considerable area, cannot be estimated higher than at about 2000 families. To what number the nomadic population of the tribe amounts, I am at a loss to calculate ; but if we except those living in Mesopotamia, the rest of the Shammar Bedawies nomadizing in this land and the neighbouring deserts, will not, I believe, exceed 1000 families.

From Hâil I went with the Mesopotamian and Persian pilgrim-karawân to Almedînâ and Mekká, where I performed the pilgrimage ; but I regret to say that I have no geographical details of that journey. My hazardous situation with the pilgrims, the hastened and fatiguing march, the incommunicative disposition which, for the first time, I witnessed among Arabs, and which may be probably attributed to the numerous cares and sorrows of the individual pilgrims, as well as to the hated presence of the Persians, who are extremely awkward and tiresome on desert journeys, in conjunction with many other circumstances, prevented me from asking many questions or taking any notes. The pilgrims very often take the direct way from this to Mekká, particularly if the time be short, and perform the journey in about 12 days ; but this year they made the circuit over Almedînâ. The whole of our way from Hâil to the Prophet's tomb, was made in 85 hours' very fast camel's march, nearly in the direction of S.W. or W.S.W. About 39 hours from Hâil we traversed a vast plain where the chain of Agâ, which we during the whole of our way till then, had seen to our right at some hours' distance, was interrupted, thus leaving an open space for the plain to extend towards

N.W. It continues, I was told, without interruptions of mountains or undulations, as far as to the coast of the Red Sea, and it may perhaps be regarded as part of the old Wâdî Alkurá, running down from Higr, on one side towards the interior of the desert, and on the other through the present Wâdî Negd, towards the seaport town of Wagh. In the centre of the plain to our left, we had a small village called Alhuleifé, containing about 8 houses with some poor palm plantations, belonging to 'Enezé Bedawies. On the other side of the plain the mountain ridges recommenced as a continuation of the Agâ, but the prevalent element of the rock was here sand and limestone, till we penetrated the land of Harb and the interior parts of Alhigâz, where granite chains again invariably formed the walls of the valleys through which our way led.

Itinerary of Dr. Wallin's Journey from Cairo in 1845.

April

12. Cairo.
14. 'Agrúdi.
15. Mab'uk; Feráshat al shíh; Alrahá; Humeirá.
16. Bal'im-al Maghárbé; Hashm al Farwá; Wadi-al-buruk; Semilet-al-deráwísh; Jebel Hasan.
17. Al-nakhl.
18. Wadi-al-burúk.
19. Kureis.
20. Wadi-al tíh.
23. Open Plain.
24. Wadi Hamádé.
25. Wadi-al-Arabá.
26. Wadi Gharandel.
27. Nakb 'Ajáné.
28. Wadi Dalághé; 'Umrán Arabs.
30. Wadi Mabrak; 'Ain Bastá; Ma'an.

May

5. Udhruh.
6. Wadi-al-eimá; Khán-al-zebíb; Shawbak; Wadi Nagil; Ibnu Jází Arabs.
7. Shajaret-al-tayár; Ibnu Thiyáb Arabs.
8. Al-Mas'udiyín Arabs; Al-Majhárí Arabs; Altafílé.

May

18. Syrian Desert; Alashá; Bá'ij.
19. Desert; Limestone ranges.
20. Desert of Bádýét Alshám.
21. Wells of Sudei.
22. Wells of Weisit; Deep sands; Wadi Sirhán.
23. Wells of Subeihá.
24. Al-Udheirí Hills; Wadi Alkhalá.
25. Jál al-jauf; Wadi Ab-Batín; Al-jauf.

August

30. Nufúd sands.
31. Wells of Al-shakík.

September

1. Mts. of Al-tuwál.
2. Alkhal Road.
3. Two insulated peaks, Al'-aleim and Al-turkí.
- 4 & 5. Mt. Muslimán; Jubbé.
18. Peak of Al-jhawtá; Nufúd sands.
19. Kená; Um Kulbán.
20. Lakeitá; Wakíd; Agá and Selmá Mts., and arrived at Háil: afterwards to Medina and Mecca.

—Ed.

